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ANTHROPOMORPHIC DEPOSIT

Ian Maclaren on The Loss of Goods

Mrs. Spofford on Winter

Volume LXXXI

Number 9

# THE CONGREGATIONALIST

Boston Thursday 27 February 1896



DAVID J. BREWER, LL. D.,

Associate Justice of the United States Supreme Court.

INTO this profession and into this era I welcome you and, welcoming, I bid you remember that not he who bends the docile ear to every temporary shout of the people, but he only who measures every step, even in defiance of angry passions, by the unchanging scale of immutable justice, will win the crown of immortality and wear the unfading laurels. In all your lives and in all your acts bear with you the motto of your profession: *Flat Jussitia*.—From Justice Brewer's Address before the Students of Yale Law School.

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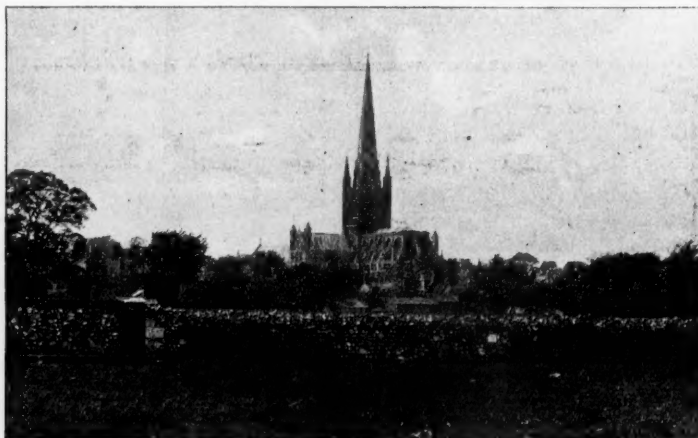
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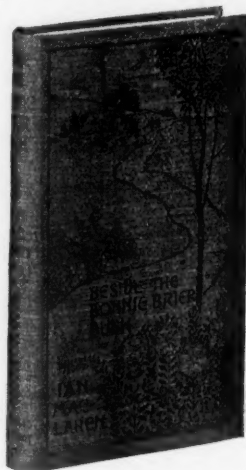
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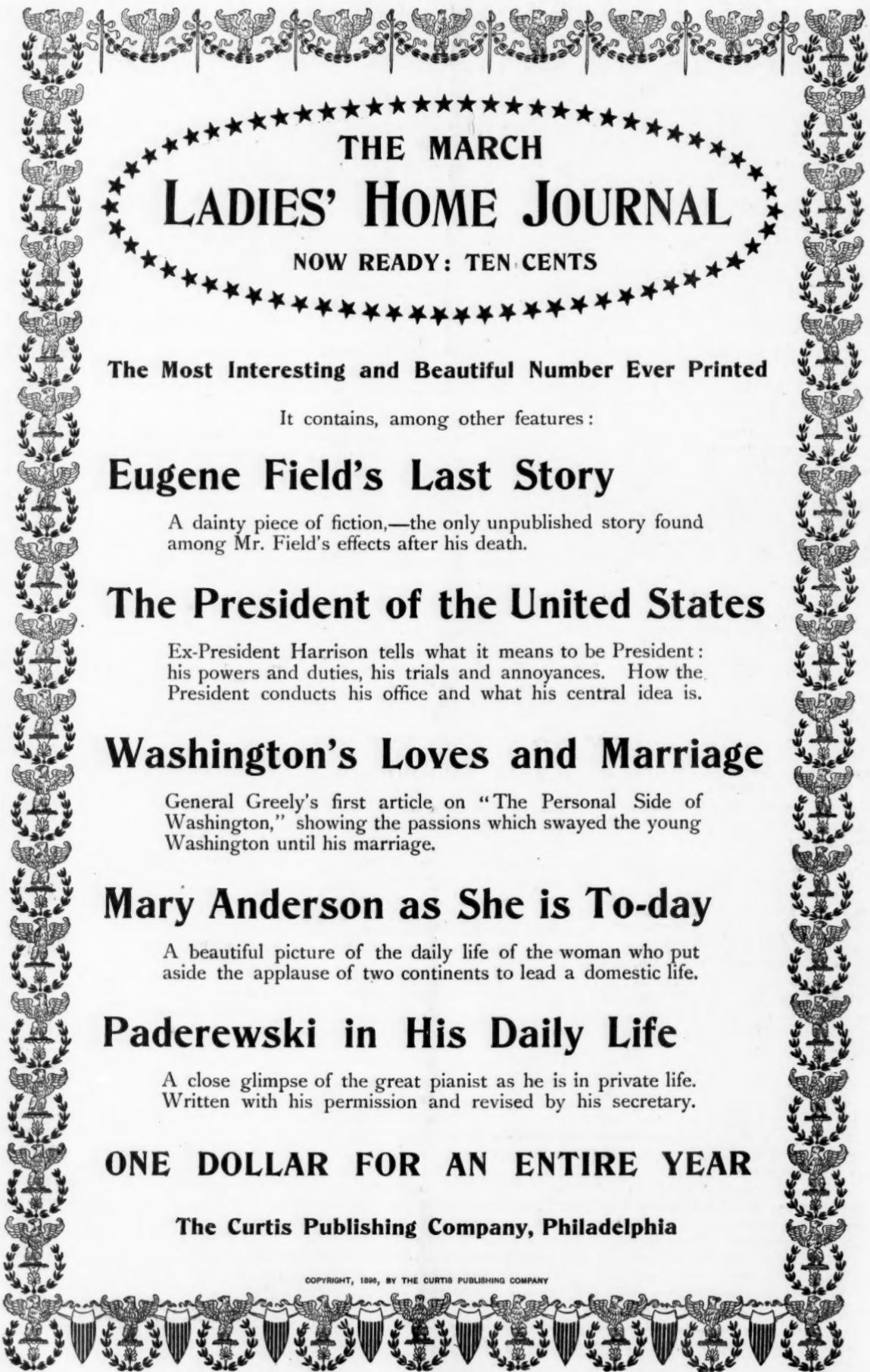
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THE beginning of Lent is a turning point of religious thought and experience to many more than the members of the churches which take official notice of its fasts and observances. The slackening pulse of social life is accompanied by a quickening flow of spiritual thoughts and opportunities, and the very fact that so large a part of the community is engaged in following the experiences of our Lord can hardly fail to turn the thoughts of others in the same direction. It would be wiser to live always in the mood of this observance, always mindful of the life and sorrows of Jesus, and always going on and up in great rejoicing to his resurrection and in glad anticipation to his return; but we are human and it is useful for us to have some definite reminders and fixed occasions for this line of thought. The misuse of the time would be in making it exceptional rather than emphatic, in setting forty days of the year apart as religious and the balance as secular—in forgetting that this year is Anno Domini, the year of the Lord, through every one of its 366 days and nights. One must be familiar, indeed, with the presence of Christ in absorbing work and pleasure to understand the privilege of special days and weeks when the soul has leisure to think more deliberately of him and meet him oftener face to face. May the thoughts and observances of the season lead some to an acquaintance with our Lord and a multitude of his disciples to a closer fellowship.

Trinity Church, Boston, held a large and enthusiastic audience last Sunday evening. Atlanta University was the theme, or, rather, the higher education of the Negro, which that institution is so effectively carrying on, and the speakers were men of influence in educational affairs. President Bumstead showed how much better the Negro's industrial work may be when his intellectual and spiritual powers are highly developed. Dr. Bumstead has invested the greater part of a lifetime in heroic efforts to realize his plans, and the illustrated bulletin issued by the university shows, as far as material things can be made to show in pictures, how large a success he has already achieved. President Eliot of Harvard

uttered wise words, as did President Hyde of Bowdoin, while Rev. J. E. Smith of Chattanooga and Pres. R. R. Wright of the State College of Industry of Savannah by their addresses furnished illustrations of what graduates of Atlanta may become. We hope that one result of this meeting will be a generous addition to the very inadequate resources of the university.

The trouble in the Salvation Army is creditable to its members in this country and a high compliment to the character and work of Commander and Mrs. Ballington Booth. They have been summarily ordered to give up their positions and to leave the United States for another field. This order, under conditions recently imposed, they have now declined to obey, though they at first accepted the summons without remonstrance, and they have severed their official connection with the army. They have done a great deal to improve the methods and efficiency of the army and to win for it the sympathy of the churches. They seem to have aimed to develop its character in consonance with the American religious spirit. It was to be expected that they would gain the enthusiastic devotion of the army which has been so freely accorded to them. It is not in accordance with our national life that the internal affairs of a religious organization in America should be controlled from a foreign land. The Roman Catholic Church has been able to do this only because its membership in this country is so largely composed of foreigners, and, as these realize their citizenship, they grow impatient of interference from abroad with their duties and privileges as citizens. If, as appears probable, the Salvation Army in the United States declares its independence and Mr. and Mrs. Booth accept leadership in it we believe that such action may be best for the army and the kingdom of God.

In the effort to stimulate interest in home missions the Presbytery of New York has arranged for a great public meeting on March 2, at which President Cleveland is to preside. The actual field work of the churches is to be represented by such speakers as Sheldon Jackson and Booker T. Washington, while the element of interest in men who are much in the public eye is to have further recognition in the presence of Dr. Talmage. The laboring oar, so far as Presbyterian missions is concerned, must evidently be taken by Dr. Jackson, who knows the subject historically, theoretically and practically in the experience of many years. We hope that some of the other speakers will take occasion to refer to Dr. Jackson's recently announced gift of the nucleus of an endowment for a Christian college in Utah, which is one more proof that home missionaries believe with all their hearts and to the bottom of their pocketbooks in home missions and in the necessity of a Christian education supplementary to the

preaching of the Word and the building of churches. When the history of the church militant comes to be written one of its most brilliant chapters in the eyes of the church triumphant will be that which recounts the faith and self-denial of thousands of Christian pioneers who never had their share of earthly recognition.

Students of the "institutional church" will find material for thought in a description of the activities of the Jersey City Tabernacle, which the pastor, Rev. John L. Scudder, contributes to the *Sunday School Times*. "The keynote of institutional work," he says, "is ministering to the entire man and interesting yourself in every department of his being," and the results outlined in this article make it clear that this particular work is really as comprehensive as the claim which is made for it. In five buildings are provided industrial training, gymnasiums for both sexes, amusements, art teaching and music, from voice culture to drum and fife practice for the boys. All this with the idea of keeping the boys out of the street and the young men out of the saloons. The result of these attractions, wisely and lovingly maintained and administered, is found in a church made up largely of young people and a Sunday school with more males than females in its membership. Throughout the work it is plain from what Mr. Scudder says that there is the attractive power of a warm and unassuming sympathy, while the aim is always to awaken an ambition and direct it into the highest channels. "It is a crying pity," Mr. Scudder adds, "that institutional churches located in tenement house districts are not more liberally supported by Christian men and women of wealth." Perhaps when we can have more men who are fitted by training and sympathy for the oversight of "these gigantic missionary plants" the question of endowment may not be so difficult.

The recent horning of the professor of history at Dartmouth was followed by the suspension of eight of the students. Many of their comrades were aggrieved because some of the guiltiest were not included, owing to ignorance on the part of the authorities. The trouble has now been satisfactorily adjusted by the restoration of those suspended to their former standing. This issue was brought about by a reference of the whole matter, after a plain and candid statement of the case by the president, to the students themselves, thus throwing the burden of responsibility upon their sense of justice and right. Their manly course of co-operation in the investigations, confessions and their disposition to sustain the necessary discipline and dignity of the college were the occasion of an arousing and manifestation of public sentiment against such practices generally as utterly at variance with the true spirit and aim of college life. This justified the authorities in reinstating the

guilty ones, with the assurance that by such a course faculty and students would be brought into a closer relationship and render good government easier for the future. College sentiment has thus come in, not to supersede, but to aid college authority in the maintenance of a wholesome discipline and the cultivation of a manly honor becoming such an institution of learning. This outcome of a troublesome disturbance is a matter of congratulation to the alumni and friends of the college.

#### THE BIBLE AS AUTHORITY.

The Bible has accumulated authority with age. It was never read by so large a proportion of the human race, never had so great influence over mankind as today. This was to be expected. The more the truths of the Bible have been tested by more extended and varied experience, the greater is their power. We appeal to them with a confidence that cannot be shaken because the many successive generations have given harmonious witness to their divine wisdom.

Our appeal, however, must be intelligent as well as confident. We must admit that the present interprets the past. What was once addressed to human reason is addressed to ours, and our reason must approve. If it does not, we must search for some interpretation which it will approve. Otherwise we shall not convince our fellowmen of the truth of the Bible, neither shall we believe it ourselves, however vehemently we may affirm our faith.

In our issue of last week we printed some criticisms on a recent editorial, entitled *More Light from the Scriptures*. One correspondent is disturbed because eminently holy men like Jonathan Edwards have shown that their holiness did not prevent them from adopting some erroneous views. Another is perplexed because of unsolved mysteries common to the Bible and experience, especially because in the Old Testament God is said to have commanded the wholesale killing of women and little children. A third regards the words of the Scriptures as well as their obvious drift as a final and complete revelation of God, and sees only error in what is regarded by others as "more light" from the Bible. These criticisms are no doubt representative, and an attempt to answer questions which they raise we believe will be welcomed by many.

First, then, the holiest and wisest men have made mistakes in attempting to interpret the character and will of God. Moses, David, Elijah, Jeremiah, Peter—indeed, all the apostles—made mistakes while they were attempting to interpret to men the mind of God, mistakes that have been recorded in the Bible, and as thus recorded affect the history of divine revelation. Only one person in the Bible claims to have made no mistakes. He was in the bosom of the Father, and no one, he said, knew the Father but himself and those to whom he, the Son, declared him. We may be sure, then, that no man in the past except Jesus Christ, the divine man, has perfectly known God. Our appeal to holy men of old is never to what is in itself a final authority independently of the Holy Spirit illuminating our own minds. They learned and declared great truths suited to bring us into fellowship with God, and sufficient to our sal-

vation. But the exhaustive word concerning the character of God and his will has not yet been spoken.

From these statements it is only a natural step to say that the Bible is the record of a progressive revelation, continually revising, correcting and enlarging what went before. The ethical standard of the New Testament is in important respects a marked advance upon the Old Testament. Christ forbade the hatred of foreigners which breathed in prayers of Old Testament saints, and stigmatized as adultery forms of family life which Moses sanctioned. He often in his teaching corrected the ethical positions of his apostles, and, when about to leave them, said that there were many things he desired to say to them which they were not able to receive. He promised them that the Holy Spirit should guide them into all the truth, and that promise is for us as truly as for them. Not yet has it been exhausted, nor will it ever be, while finite man seeks to understand the infinite God.

It may be, as one correspondent affirms, that many believe God commanded the slaughter in war of women and children, because they read that statement in the Scriptures. But if any people attempt such cruelty in our time they are certain to invoke the execration of the whole Christian Church as well as of the civilized world. According to Num. 31, Moses once caused a great multitude of mothers with their little ones to be put to death, but permitted his army to save alive a vast herd of cattle and 32,000 virgins for their own use, after selecting a certain number of cattle and virgins by lot for a heave offering to the Lord. Who in our day would justify such a deed or would believe that the Lord would accept such a sacrifice? It may be that many believe that the law of Moses (Deut. 14: 21), permitting diseased meat to be sold to foreigners, was the law of God. But, if any one in this country should be caught acting on the provisions of that law, he would soon find how decided is the disapproval of it by courts and people. It has been well said that, "where the human mind is concerned, it is idle to speak of an authority which can simply be imposed. There neither is nor can be such a thing. The real question is whether there is an authority which can impose itself, which can freely win the recognition and surrender of the mind and heart of man."

That the Bible has won such a surrender of hearts and minds to itself all the Christian centuries give wonderful and increasing evidence. That is not a confession that those who wrote the Bible perfectly understood the mind of God, or that all specific laws and precepts are fitted for every age. But it does mean that the Bible is the record of the fulfillment of the purpose of God to make himself known through human experience as men increasingly have been able to know him. The fulfillment of that purpose is still going on, and the Bible is its most efficient instrument in the hands of those who seek with all their hearts the guidance of the Holy Spirit. It requires, first of all, a will obedient to him, but also a mind diligently examining its pages in the light of all the knowledge which each succeeding age has discovered and to which, up to its latest book, its very pages bore witness.

The question is asked by our correspondent, "Is not some form of rationalism the

only logical outcome of your editorial?" We answer that the rationalism which ignores revelation or accepts its teachings only so far as the reason can explain them is shallow and conceited. But the acceptance, as revelations of the mind of God, of what reason revolts at and conscience rejects is destructive of true religion and of ourselves. He led holy men of old. He is leading us also if we humbly seek to know his will. It is as wrong to reject inner light as to reject the written word. So far as they are both from God they will not contradict one another if we reverently, patiently study to come to fuller knowledge of him. There are great unsolved problems in connection with experience and daily events. After all our reflection we shall find them, perhaps, only so far solved as Job found them in that magnificent epic, when he confessed that what he had supposed were within the compass of his mind were "things too wonderful for me, which I knew not." But we may be sure that faith, laying hold of the unsearchable God as portrayed to us in the historic Scriptures, will never find the sense of righteousness repelled nor true worship rejected.

#### WHAT X RAYS SUGGEST.

With every forward step of knowledge Christians like to think that they have taken an upward step in comprehension of the thoughts of God. It is not in the realm of theology alone that the promise of leading into truth holds good, nor is light to be expected only from the written word. God has an interest in our education, and at every step reverent hearts feel that the presence of the teacher is an assurance of success in knowledge. There is a suggestiveness, for example, in the recent photographic discoveries which even the popular mind has felt, and which has found expression in sundry comments in the newspapers, distinguished rather for mercurial spirits than for sober and rational thought. "We are to have complete publicity," one says, "brain and heart and stomach are to be open to the gaze of every curious eye, and privacy will be no more."

Crude and wild as are these popular speculations and guesses, because founded upon a crass materialism, and little as they express the true achievement of the discoverers, they bear witness, nevertheless, to words of our Lord written deep upon the conscience and imagination of the people. "For there is nothing covered, that shall not be revealed, neither hid that shall not be known." To see the brain is not to see the mind; to photograph the heart is not to read the life as God reads it; but there is here, as the popular mind has discerned, an echo of the judgment voice which forbids man's sin to hide itself successfully and laughs at all the refuges of lies. "Can any hide himself in secret places that I shall not see? saith the Lord. Do not I fill heaven and earth? saith the Lord."

This, however, is not all. The discovery is made at the expense of man's pride and self-conceit. The rays which pierce through flesh, which the wood and metal of our strong boxes hinder as little as the glass hinders the light of day, are outside the range in which our vision works. We are blind to them—blind as the eyeless cavern fish to daylight—and know them only in their effects. The terms in which we describe them are terms of sight, but we are forced to apply them to what we cannot

see, and so confuse the thinking of many. It is not until we conceive of a world of light, of which only a part is open to our instrument, the eye, and so reach out into fields beyond the imperfection of our vision, that we get a true grasp of the opportunity which opens to us. We look upon the universe through a very narrow window, but there is wider vision for those who can see more than we.

This thought of light beyond our visual range is not new to the physicists, but it is fresh to many who read about the work which is beginning to be done in making visible pictures with invisible rays; and again the suggestion leads to words of the Book—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We think of the making of new glories, but perhaps it is only the improvement of the instrument of apprehension which is needed (like the opening of the eyes of Elisha's servant) to show us unexpected helps and wonders in the universe, whose meaning we imagine we have grasped. "Now we see in a glass, darkly; but then face to face."

This is a field where no wise man will dogmatize or presume, but surely heaven and earth are bound in closer union than many of us dream, and advances in our knowledge of the one are foregleams and suggestions of the other. God, who has taught us his will and shown us the kingdom of his Son in a book so large a part of which is poetry, would have our minds awake to the suggestion of the poetry of earth, in which, like students of a palimpsest, we decipher now and then the fresh music of a noble thought or line. The earth is the Lord's that it may bring forth suggestion, as well as bread, for man.

### SHALL WE MAKE IT UNANIMOUS?

A correspondent gives us the following statement, which we suppose represents occurrences not infrequent, but which deserve thoughtful consideration:

Not long ago I attended a church business meeting called to consider the advisability of extending a call to a certain minister. After the usual preliminaries an informal ballot was taken, resulting in a vote of about sixty for and fourteen against extending the call.

A second informal ballot was taken, with a smaller number of votes cast and a less per cent. of noes. Then came remarks. We were urged to act not from mere personal taste but for the good of the church, and it was strongly suggested that the call should be unanimous. Otherwise the candidate might not accept.

Only two brothers were sufficiently interested in the negative side to state that they could not conscientiously vote "yes." Both these men stated, however, that, should the candidate become their pastor, he should have their loyal support. The formal ballot was cast with one dissenting vote. Then came the motion to make the call unanimous, which was carried. Is this not a fair history of many a "unanimous" call?

Now, one of two things must follow—either the recipient of the call must receive a wrong impression, or, having had some previous knowledge of "unanimous" calls, the word must convey a very uncertain meaning to his mind. Ought such things to be in a body professing to be governed by the highest principles? A minister surely need fear nothing from two such honest, conscientious brothers as those before mentioned. May the day hasten, then, when pastors shall cease to expect or demand unanimous calls, and when such calls shall not be given with any but the sincerest significance of the word.

First, we must suggest that a ballot once declared can never be made unanimous by any vote. A historical fact cannot be altered, nor can any vote alter a ballot. Of course a *viva voce* vote can extend a call, if

the rules do not require a ballot. A motion to make a call unanimous is absurd on its very face, because no majority can make anything unanimous. Unanimity is found only in the fact that the motion to extend a call has no dissenting votes.

There is a very grave objection, beyond this formal difficulty, to any motion to make a divided call unanimous. It destroys the object of an unfettered vote by ballot. It brings an unpleasant pressure to bear upon dissentients, who do not like to appear in an attitude of opposition, and it tempts them to suppress their honest convictions. An apparent unanimity may be declared, but it deceives nobody. Perhaps we ought to qualify this statement. We have known cases where it did deceive the minister who accepted the call without being told of the previous divided ballots. The argument that the minister might not accept unless the call was unanimous shows that a practical deception was to be played upon him. The pressure which caused some of the minority to abstain from voting on the second ballot, and to let the matter be called unanimous through their silence upon the final motion, secured no unanimity. The minister ought to be honestly informed of every step in the transaction.

We have known cases, we say, where this honesty was not displayed, and where the minister discovered when too late the deception which had been practiced. It was not too late, however, for some whom we have known to reap the evil consequences which followed and which brought due punishment upon the church. Honesty should characterize church action.

It is often too much to expect that perfect unanimity will be found in a first ballot, although in many cases it is really secured. If there is a considerable minority it is seldom wise to press the project further. It may be, however, that those at first dissenting will cheerfully, after a little discussion, acquiesce. But if the second ballot does not find a united body, no motion can make it so or prevent the harm which may be anticipated.

Why ministers dislike to accept a call which is not really unanimous is because some of them know too well that a few dissentients may be expected in due time to create dissatisfaction. They can hardly judge the minister fairly. They will feel that their judgment is not respected. The time is quite sure to come when, upon the most frivolous pretexts, they will say, "We told you so." If the minister is to encounter this difficulty in his work he should be told in an honorable manner just what was the state of the case, and not be deceived by the farce of making the call "unanimous."

### OUR DUTY TO THE PUBLIC SERVICES OF THE CHURCH.

It is vital to appreciate the fact that we have a duty in the matter. Our relation to the public services of the church is not merely one of privilege, great although the privilege is. We are under a positive and large obligation. All is true which is said about the superior saving influence of holy living as compared with religious formalities. But it is not the whole of the truth. The services of the church, especially in worship, do an important work which otherwise would not be done. The preaching of the gospel, the more familiar mutual en-

lightenment, comfort and help afforded by the prayer meeting, the careful study of God's Word in the Sunday school, the benevolent and philanthropic activities of the church and all its other forms of public service—these it is the bounden duty of every true Christian to maintain and promote in their highest efficiency.

Some churches undeniably put too much emphasis upon machinery as compared with steam, that is, they are more concerned to enter into various forms of church work than to develop that internal spiritual life and that consecrated force which are the indispensable elements of true success. And some Christians undertake too many kinds of religious effort at once and either scatter and weaken their usefulness or soon become too weary mentally and physically to do the best service. But in most instances both churches and individual believers easily might do more and better work.

When God's relation to the public worship and other services of the church is realized properly it becomes easier to estimate them and our duty to them aright. Treat them as commendable and useful and, of course, to be approved, yet as of no more importance than engagements made in the way of pleasure or business, and you testify powerfully to the world that you do not really regard them as vital. Show that you honor, reverence and enjoy them—and show it by your spirit, by the whole temper of your life—and others will believe you and also will come to believe that you are right in your attitude.

Let us never allow ourselves to doubt the value of public religious services. There would be little personal piety without them. No matter what some urge about modern social changes and the need of new methods. Human nature and its needs have not changed in two thousand years and more. History triumphantly justifies the public services of the Christian Church, and the future will only confirm the testimony of the past.

### CURRENT HISTORY.

#### The National Legislature.

There are men in Washington who, for various reasons, wish to injure the Indian. Knowing that of his best friends those equipped with the most authority are the members of the Board of Indian Commissioners, they attempt to deprive him of these friends. Twice recently when Congress has been voting on appropriations for the ensuing year the House Committee has cut out the appropriation of \$4,000 for the Board of Indian Commissioners, and twice the appropriation has been insisted upon by the Senate and restored. Last week the House Committee on Appropriations again reported adversely upon this matter, but, thanks to the earnest and searching speeches of Congressmen McCall of Massachusetts and Bartlett of New York, the House rejected the report of the committee and accepted Mr. McCall's amendment restoring the appropriation for continuing the beneficent work of the Indian commissioners. It is difficult to understand the action of the committee, and it is a pleasure to record and praise the action of Messrs. McCall and Bartlett and their colleagues who came to the rescue. Speaker Reed and Mr. Dingley deserve credit for their desire to keep the national expenditures within reasonable limits, especially

at a time when the revenues are so deficient, but there are other branches of the public service that can stand the pruning knife better than the Indian service. The House, sitting in committee of the whole, by a vote of 93 to 64 has shut off all appropriations to sectarian schools for Indians. This is a blow at the Roman Catholics, taking \$250,000 from them at one fell swoop.

Congressman Gillett of Massachusetts is showing commendable interest in many reforms, and a bill introduced by him making one year's residence in a territory a prerequisite to obtaining a divorce there has been favorably reported by the committee to which it was referred, and will pass probably. Senator Hoar last week also showed his interest in the subject of marriage and divorce reform by insisting on amendments to the marriage law of the District of Columbia, which will guard American women against the rapacity of alien adventurers and make it more difficult for European courts to repudiate the validity of marriages performed in the District.

#### Conciliation and Arbitration for Anglo-Americans.

The work of conciliation between Great Britain and Venezuela on the one hand and Great Britain and the United States proceeds. While Lord Salisbury and Mr. Olney are working diplomatically, it is confidently believed, toward that end, public sentiment in Great Britain and the United States is insisting more and more strenuously that peace must reign. In editorials, speeches and interviews British editors and men of affairs are informing Lord Salisbury that now is the opportune time for putting an end to the dispute and laying the foundations for a permanent court or tribunal, to which all such controversies may be referred in the future. Mr. Smalley, the correspondent in this country of the *London Times*, has urged the merits of a joint commission to determine the Venezuela boundary dispute, and the *Times* has endorsed the plan. Lord Rosebery, the ex-Liberal leader, has made known the interesting fact that while he was in power he endeavored to further the plan of a permanent court of arbitration, and he asserts that dealing directly with the United States rather than with Venezuela would be much preferable in further negotiations respecting the boundary. While this probably is true, looking at the question from the British standpoint, our representatives should be careful lest, in accepting authority to act for Venezuela in this case, they establish a precedent committing us to the rôle of protector of other American nations, responsible for all their misdeeds as well as arbiters of their destinies. Our contention thus far has simply been that Great Britain must deal fairly with Venezuela, and it is by no means certain that Venezuela or her sister republics wish us to assume any such protectorate as Lord Rosebery hints at, or that they would consent to it.

In this country the movement toward a permanent arbitration tribunal has gained marked headway. On Washington's Birthday and the following Sunday at many local celebrations addresses were made and resolutions passed supporting the plan. In New York city, on the 18th, a meeting was held at the home of Mr. William E. Dodge, and such men as Bishop Potter, Mr. Chauncey Depew, Mr. William E. Dodge and Mr. Henry E. Howland were sent as delegates to the conference in Philadelphia. Those

present at Mr. Dodge's home listened to earnest, enthusiastic speeches by ex-Mayor Abram S. Hewitt, Mr. Chauncey Depew, Hon. Seth Low, Dr. Lyman Abbott and his brother, Austin Abbott. They passed resolutions indorsing the plan of a permanent arbitration tribunal for Anglo-American differences, and favored the summoning of a conference in Washington, at the earliest practicable date, of representative citizens from all parts of the country, to voice the feeling of the people and bring pressure to bear upon legislators.

On the 22d old Independence Hall, Philadelphia, was the scene of a gathering as notable and prophetic as any it has seen in many a day. Men like Rev. Dr. Washington Gladden of Columbus, Richard Henry Dana of Boston, President Hyde of Bowdoin, Austin Abbott, Felix Adler and Bishop Henry C. Potter of New York city addressed large popular assemblies. The delegates listened to carefully prepared papers setting forth the legal problems involved and then conferred about ways and means of arousing public sentiment and securing legislative action. The President of the United States sent a letter in which he said that it was entirely unnecessary for him to assure those present that he was "in hearty sympathy with any movement that tends to the establishment of peaceful agencies for the adjustment of international disputes," but he begged leave to insist that "the subject should be discussed with a clear perception of all the features belonging to it, and in a spirit of patriotism as well as love for mankind." A cable message from London brought greetings, appropriate to Washington's Birthday, from such men and women as Dr. Parker, Dr. John Clifford, Rev. Hugh Price Hughes, Dean Farrar, the Bishop of Durham, Lord Playfair, Sir John Lubbock and Lady Henry Somerset and the expression of the hope that through a permanent court of arbitration all differences arising in the English-speaking family in the future might be peacefully and honorably adjusted. George Washington's spirit, we venture to imagine, revisited the hall made sacred by his deeds and words and said, "Amen."

#### Uncle Sam Refuses to Be a Scavenger.

The verdict obtained in Chicago recently against a publisher of a "flash" newspaper which printed indecent literature and advertisements daily, and the punishment by a fine of \$2,000 and imprisonment of the proprietor for two years, is so encouraging to the Post Office Department, which has been ably seconded by the Department of Justice, that their attention now will be turned toward journals in New York, Boston and Kansas City. These hitherto have had unrestricted sway as poisoners of the well-springs of society. It is to be hoped that this good work, so auspiciously begun, will be pressed most earnestly, and that juries and district attorneys may be found who will do their duty as faithfully as those responsible for the Chicago verdict. It is not particularly flattering to the legal profession to be told that the greatest difficulty heretofore in dealing with this class of offenders has arisen from the reluctance of district attorneys to invite the enmity of editors and publishers.

#### Ex-Gov. George D. Robinson.

The late George Dexter Robinson, ex-governor of Massachusetts, who died Feb. 22, aged sixty-two years, was born on a farm in the historic town of Lexington, two

facts which doubtless had much to do with shaping his character and career. He graduated at Harvard in 1856, taught school for nine years and then entered the legal profession. His career as a legislator began in 1874 as a member of the lower house of the General Court of Massachusetts, from which he graduated to the State Senate. In 1877 he was translated to Washington, where he served until 1883 as a most conscientious and influential member of the House of Representatives. The greatest service he rendered to his native State was his successful campaign against Benjamin F. Butler, in which the latter was defeated and relegated to the ranks of private life after a career as governor not at all creditable to the State, and the former became governor in 1883. Re-elected in 1884 and 1885, Governor Robinson served the commonwealth and the people as few men have. Since 1886 he has been leader of the bar of the State, generally considered to be one of the ablest of Massachusetts lawyers, and a most valuable counselor in the Republican party's affairs. There are not a few of his admirers who wish that he had been more discriminating as a lawyer and refrained from putting his services at the command of clients when their purposes were so generally conceded to be inimical to the interests of the plain people of the State. Every time an ex-governor of the State of Massachusetts appears as counsel for corporations or individuals that public sentiment holds in suspicion, he brings the legal profession into disrepute and sullies the honor of the State that has honored him. Of late there have been too many instances of this tendency.

#### Turkey, Great Britain and Egypt.

Zeltoun has surrendered to the Turk and its residents thus far have not suffered from Turkish breach of plighted faith, but starvation is staring hundreds in the face and sickness is widespread. Miss Barton wishes to go there, but has not gained permission. Two of her assistants are about setting forth for Harpoot, and the cable messages from Constantinople tell of pledges from the Porte that Miss Barton and her assistants are to be unrestricted and that now is the time for relief funds from America and England to pour in. We hope for much from this, but can scarcely be enthusiastic about the outlook. Credit should be heartily given to six Turkish officials in Oorfa, near Aintab, who faced a mob on Jan. 1 and saved Miss Corinna Shattuck from death or a worse fate.

Turkey is reported to have made an offer to Great Britain respecting the latter's tenure in Egypt, which the Porte hopes will atone for any concessions it may have made to Russia, but the report is vague and unintelligible without more light.

#### NOTES.

Queen Victoria's opposition has not been able to prevent the election of Sir John Milnes as president of the British Royal Academy as successor of Sir Frederick Leighton.

The release of Mrs. Maybrick, which the British home secretary has promised, will please not a few of her fellow-Americans, who have never believed her guilty and have labored incessantly for a reconsideration of her case. Chief among these is Gail Hamilton.

Dr. Jameson, the filibuster, has arrived in London with a large number of his followers. The Transvaal Republic handsomely surrendered to Great Britain the duty of disciplining these men, and British honor is

pledged to see that this duty is fearlessly and thoroughly performed.

The death of "Bill" Nye removes one who pleased many by his humor, which, however, was not always that of the most refined or spontaneous type. The suicide of Hon. M. D. Harter of Ohio is deplorable. It takes from the ranks of the party with which he was identified one of its sanest financiers.

Governor Morton of New York State has signed the law enacted by the legislature retaliating upon Germany for the exclusion of American life insurance companies, and already the superintendent of the insurance department of the State has made discriminations against German companies. The *lex talionis* may affect Germany since diplomacy cannot.

The election of John Dillon as leader of the anti-Parnellite faction in the House of Commons has not conduced to harmony, and the summary treatment given to the petition of the Irish for the release of political prisoners, a petition re-enforced by the pleas of Professor Lecky, the historian, now an M. P. from Dublin, shows how hostile the dominant party in Great Britain still is to the cause of Irish Home Rule.

Senator Lodge, in his speech on the Cuban revolution, Spain's treatment of her richest province, and the past relations of Spain and the United States, revealed his breadth of sympathy and wealth of information, and said that which the citizens of Massachusetts will consider timely and creditable. Fate is inexorably working for Cuban independence, and the question for the United States to settle is whether, on the grounds of humanity, she ought not to interpose and save Cuba from further massacre and oppression and Spain from useless further contraction of a debt she can never pay.

Following the example of Mr. Reed and feeling the same pressure which our national legislature felt in common with most other modern deliberative bodies, Mr. Balfour has given notice that the ministry proposes to so change the rules of procedure in the House of Commons as to give greater precedence and more time to the discussion of Imperial affairs. There is much opposition among Conservatives, but it is a change likely to be indorsed by the members of Parliament. As national interests grow vaster and civilization more complex, while the days continue to contain only twenty-four hours, it is inevitable that personal interests and idiosyncrasies should be shoved aside and suppressed.

#### IN BRIEF.

The Yale Divinity School is to be congratulated most heartily. Rev. John Watson (Ian Maclaren) will give the Lyman Beecher course of lectures next fall.

The response to our special offer of the paper—twelve weeks for twenty-five cents, together with a copy of The Bonnie Brier Bush—exceeds our most sanguine expectations.

The Nonconformist conscience did its best to kill home rule and succeeded in killing its great advocate.—*The Pilot*.

The factional fights of Irish malcontents have killed home rule for Ireland; and as for Mr. Parnell, he killed himself.

Few men have been sought as peacemakers in church quarrels so often as Dr. Quint. Though his article this week cites only instances of such difficulties in the distant past, this seems to be especially a time when the suggestions he makes deserve careful attention in a number of places.

Forty-nine names added to lists already published make the number of pledges to the General Howard Roll of Honor 683. The secretaries confidently expect that another week will see the 700 mark passed. Then half of

the desired number will have been secured and the last half, it is hoped, will materialize more rapidly than the first.

The Baptists have been planning to hold their anniversary next May in Portland, Ore., and half fares have been secured on the railroads. But hard times and the destruction of their publishing house in Philadelphia by fire have discouraged them from attempting to hold a meeting on the Pacific Coast. They need to have a large assembly this year. Will Congregationalists hold to their purpose to go West in 1898?

The Center Church of New Haven, Ct., Dr. Newman Smyth, pastor, has invited the Congregational Home Missionary Society to hold its next (seventieth) annual meeting there in the first week of June, 1896. Though the executive committee has not yet taken formal action, the invitation will no doubt be accepted, bringing the home missionary anniversary for the first time into New England, whence for nearly seventy years the society has been drawing the bulk of its resources.

After a prosperous pastorate of eleven years, Rev. D. N. Beach last Sunday resigned the pastorate of the Prospect Street Church, Cambridge, to accept that of Plymouth Church, Minneapolis. Few men in this section have had more influential ministries than he. Not only the church but the city will deeply regret his departure. We understand that one of the chief considerations in his decision is the health of his wife, who is now in the West because she is unable to endure the winter climate of the seaboard. Plymouth Church is to be congratulated.

A somewhat unusual communication is that which the First Congregational Church of Detroit has addressed to the Eliot Church of Newton, containing a series of resolutions recounting the inspiring words, kindly deeds and abounding sympathy of Rev. and Mrs. W. H. Davis during the last twelve years of faithful service. With such a letter of commendation the people of Eliot Church must not only receive their new pastor with a new assurance of liking, but have a real sympathy with the church in Detroit which has felt itself obliged to give him up to them. He is to be installed the third week in April.

The death, on Monday, of Henry C. Bowen at the age of eighty-three removes one who has been a prominent figure in New York and Brooklyn for many years. A blunt and pronounced personality, his indomitable will and untiring energy have helped to give the *Independent International* recognition as a powerful and able journal. If Dr. Ward, as is likely, is now promoted to the position of editor-in-chief, we shall look for some modifications of the paper in important particulars. It will not be easy, however, for him to improve upon certain features which were originated and developed by the man who has just passed away.

A correspondent of the London *Standard* writes from Germany that the dislike of England, which has found such remarkable expression in connection with the troubles in the Transvaal, dates back to the time when Frederick the Great was abandoned by England during the Seven Years' War, and has gathered volume ever since. If this be not going too far afield to seek the origin of a feeling which just now is very manifest, it is an interesting example of the survival of ancient prejudice and of the mischief which one man (in this instance Lord Bute) can work in the handling of international relations.

Americans will be amused, we think, by a specimen of the address which was the occasion of the protest which Minister Taylor

made to the Spanish Government the other day. It was delivered before a geographical society in Madrid by the commander of the caravel Santa Maria, which came to this country to take part in the Columbian Exposition. This is the way he saw us. "In America there is no family. Society goes on with no other ideal than dollars, without a thought of representing anything in the history of the world. . . . It is a country without religion, without family, without ideals, and will collapse the day its material prosperity is imperiled." This looks a little as if Señor Concas had made most of his observations in the stockyards of Chicago.

A sensible editorial in the New York *Christian Advocate* is worth a reference for the sake of some of our older readers who can remember the force of Methodist opinion in some quarters long ago upon the question of the proper attitude in prayer. "While kneeling is undoubtedly one of the best forms of position for devotion," says the *Advocate*, "it has no pre-eminence over any other attitude. Thus, a man who wishes to pray may make his choice of every possible attitude. He may stand, sit, bow, kneel or prostrate himself at full length upon his bed, the ground, or the floor, but whichever attitude he chooses it must be to him the best expression at the time of his actual state of feeling." This is another evidence of the way in which men are throwing off the yoke of customs and opinions which belong to the category of foolish and unlearned questions which gender strifes.

Attention has properly been called to the indirect and incidental influence for good arising from the mere presence in Japan of four such earnest Christian gentlemen as comprised the American Board deputation. It is no less fitting to recognize the valuable work of a single individual going thither unofficially and in the capacity of a Christian educator and traveler. Dr. B. G. Northrop's recent visit has occasioned cordial notice in the Japanese press, and the forty lectures which he delivered in various places were warmly received. One on The Bible as a Classic is to be translated and published. In Tokyo prominent Japanese, many of them high in official circles, gave him a banquet. The speakers made appreciative reference to the friendly aid extended by him to many Japanese youths sent to this country for study, as well as to his influential share in securing for Japan the Shimonoseki indemnity. Dr. Northrop returns to this country in sanguine spirits regarding the progress of Christianity in Japan. His article in this issue on Miss Talcott is none too generous a tribute to that noble imitator of Clara Barton and Florence Nightingale.

It is thirty-five years since Charles Carleton Coffin began to write for *The Congregationalist*, and a glance at our files since then would show numerous articles from his facile pen which treats in an equally vivid and trenchant style historical, scientific and practical themes. Peculiarly fitting, therefore, is it for us to join our congratulations with those that were showered upon him and his wife last week Tuesday on the occasion of their golden wedding. Mr. Coffin's life illustrates what pluck and high religious ideals can do for a lad who starts with few advantages. As a war correspondent he had few equals. Nineteen volumes represent his literary activity, and several of them, like the *Boys of '76*, have attained phenomenal and enduring popularity. His public service has been large and utterly disinterested, while his devotion to the church and denominational causes has been of that old-fashioned, sturdy, persistent type which is all too rare today. May he and his gentle and beautiful wife, who for half a century have walked before the Lord so blamelessly in an ideally happy union, be spared yet many years to their great circle of admiring friends.

## Associate Justice David J. Brewer.

The Eminent Jurist in His Home, at His Work and Giving Expression to His Opinions.

A man of genuine worth in public life invites and rewards study when engaged in the ordinary duties of his calling. If, however, in addition to the regular routine, there are loaded upon him exceptional responsibilities and cares, it is all the more interesting to approach him with a view to forming an estimate of his caliber and capabilities. Justice David J. Brewer of the United States Supreme Court is just now bearing unusually heavy burdens. The drain upon his physical and mental powers being so severe, the man's traits reveal themselves all the more distinctly when one comes close to him, as only the fiery ordeals to which human life is subject do test and display a man's powers.

Besides the regular work of the Supreme Court, which even the willingness at this time of his associates to favor him cannot reduce to anything like a sinecure, the presidency of the Venezuelan commission involves a vast deal of careful thought and labor. Moreover, a private sorrow weighs upon his heart. A beloved daughter has been forced to leave Washington for milder climes in search of health that seems to be eluding her grasp.

Yet as one, after being conducted through the halls and up the stairway of Mr. Brewer's pleasant, but far from showy, home on Massachusetts Avenue, enters the sunny study at the rear of the house, the first impression is that of a serene, self-poised man, whose public and personal anxieties leave little outward trace of their presence. The absence of anything that savors of hurry and drive is another equally agreeable inference, as the eye takes in the desk, where everything seems to be in its proper place, and the man at the desk, of solid, compact frame, the hands toying with paper-cutter or pencil, the smooth-shaven, friendly face, the keen blue eyes and the lips which frequent smiles draw apart.

Though it is only ten o'clock in the morning, one circumstance may perhaps explain the justice's easy manner and justify even so busy a man as he in bidding his caller welcome and motioning him to a seat. While most of the residents of the capital city are getting in the best part of their night's rest and many of them sleeping off the effect of late revelry, this associate justice of the Supreme Court has been at his desk enjoying four hours of uninterrupted study before breakfast. His custom is to rise at four and, after drinking a cup of coffee, to settle down for the most arduous mental labor of the day. During these hours, while night is giving place to day, the justice is studying his cases, forming his opinions and going to the roots of the particular subject which demands his immediate attention. So by the time lazy people, and, indeed, people not so lazy but who belong to the ordinary run of humanity, are beginning to contemplate the direful necessity of rising from their couches, Mr. Brewer has already performed a good hard day's work, and goes to his breakfast feeling that whatever interruptions may be in store for him this much is secured.

From nine o'clock to twelve Mr. Brewer dictates to his stenographer opinions and letters, having long ago abandoned any pro-

longed use of the pen himself. The noon hour marks the convening of the Supreme Court on Capitol Hill, and from that hour until four the justices are listening to evidence and pleas. The latter part of the afternoon and evening Mr. Brewer devotes to less strenuous duties or recreation and social life. He is a favorite at dinner parties but is chary about accepting invitations, and the form of relaxation which he covets and enjoys most is a quiet evening with his family in his own home. Yet one who has such a gift of story-telling and who enlivens and brightens any large or small gathering is not permitted to confine the play of his wit and fancy to the charmed circle of his own home.

His study is emphatically a workshop; the books are legal tomes and most of the pictures are of members of the judiciary. A map of Venezuela pinned to the wall and several pamphlets bearing on the question which has so thoroughly aroused both continents indicate the particular problem to which Justice Brewer is just now giving such earnest and painstaking thought.

What lifted this man to a position which is the ideal before ambitious practitioners of law all over the country? What influences of birth, native environment and training combined with the providential purpose of God to lead this man round by round to the summit of the ladder? Such questions as these flit through one's mind as the justice begins to talk pleasantly on indifferent themes. One recalls the fact that he came into this world fifty-eight years ago on the coast of Asia Minor in the ancient city of Smyrna; that his father, Rev. Josiah Brewer, was one of the first missionaries sent to Turkey, going out under the auspices of a Woman's Society in New Haven. But hardly a year of David's life was spent in that far-off land. His parents returned with him and the lad grew up in beautiful Berkshire County. The blood of the famous Field family, to which his mother belonged, coursed in his veins, and when his parents decided to remain in this country young David grew up, as did his kindred, in the stimulating intellectual and spiritual environment created in large measure by those two strong personalities, "Father" Field, a kind of bishop of all the Berkshire villages, and his remarkable wife, in no whit inferior to him in qualities of mind and heart.

Naturally the baby boy brought from Turkey no definite impression of missionary work and its environment, but he tells us that the frequent reference in the conversation of his father and mother to missions and their own missionary work impressed his youthful mind as it developed.

Yale was Justice Brewer's college and the famous class of '56 his class, and after studying law in the East he took a bold transitional step and established himself in Kansas. This choice of the West as his field of activity must have changed somewhat the outward course of his life, and affected, as well, the trend of his thought and sympathies. But there is no shade of regret in his answer to the question whether he now considers the move a wise one. He tells us, to be sure, that his first experi-

ence in a Western court opened his eyes somewhat, for, looking around for the judge, that personage was discovered at one end of the room smoking a pipe and with only a rough rail between him and the promiscuous company that filled the house. Kansas was then in its formative stage and the great issues between the North and South were ripe. A young man of purpose and talent could hardly fail to make himself felt, and Mr. Brewer soon won public confidence.

One disappointing experience in politics turned him away from that sphere and led him to concentrate all his ambition and energies on his chosen profession. In it he rose naturally and rapidly and in due time received an appointment to the Kansas Supreme Bench, where he remained thirteen years until President Harrison in 1890 called him to serve his country in its highest tribunal. It is an unusual circumstance that two such close relatives as Justice Stephen Field, venerable and honored for his long service, and his nephew, Mr. Brewer, should be on the bench together.

In seeking Justice Brewer's opinion on matters of public moment it was natural to inquire whether he perceived a growing antipathy between different sections of the country, especially between the East and the West. On this point he spoke hopefully, ascribing recent displays of sectional feeling to the present disturbed financial conditions and looking upon such hostile attitudes as likely to be but temporary in their duration.

The fact that in his address before the Yale Law School several years ago Justice Brewer uttered a warning against the greed of corporations and the growth of class feeling led me to draw him out on this general subject. He said that he believes in a more equitable division of property than now obtains. On the other hand, he would have the government protect everybody who has a dollar against any one who would despoil him of it. The best interests of humanity, in his judgment, are secured by holding before every man a chance to accumulate all the money he can. He would not limit fortunes to ten millions or to hundreds of millions, but he thinks it would be a blessing to the country if the right were taken away from its money kings to will all their property to a single individual. In this respect he believes we have much to learn from France, where a wealthy man's property is divided into more holdings than obtains in this country. He thinks that succession taxes are just, but so long as a man lives he would not have the law step in and dictate what shall be done with the money he has made. The fact of death, however, to his mind, opens the way for wise provision on the part of the government that will insure a fair distribution of the estate rather than its concentration in the hands of one heir.

Knowing how earnestly through all these years Judge Brewer has maintained his Christian life and labor, I put a question or two touching the relation of the church to the community. He believes in a measure of readjustment to the times with a view to bringing the church close to men, though

he would not have it become an institution for merely one kind of activity, such as rescuing the fallen or ministering to the social natures of men. But he looks with favor on such modern movements as the Salvation Army and everything that shows the world that the church is awake and means business.

With regard to the general progress of Christianity he is an optimist. He has seen, to be sure, changes in theological positions and in practical conduct. "We are all probably doing things," said he, half jokingly, "that would seem rather strange to our grandfathers and grandmothers. But," he went on immediately to say, and his eye kindled with the thought, "I don't believe the world is growing worse; I find, day by day, in men and women about me, more of the sweet humanity that was in Christ's life."

Another side of Mr. Brewer's character reveals itself when he stands before his large adult Bible class at the First Congregational Church. Of his own accord he took up this work soon after he came to Washington and has performed it with the same fidelity and thoroughness that mark all his public activity. His method is that of the lecture-room, though he is quite willing to have his pupils question him. He comes to the class laden with the accumulation of the early morning's labor, for he rises as early on Sunday morning as on other days, but gives the hours before breakfast to preparation for his Bible class.

His approach to the Scriptures is none the less reverent and trustful because it is judicial and critical. His teaching is positive and constructive although far from being dogmatic on most points. For example, the day of my visit he was discussing the question of the star in the east, and he seemed to prefer not to import a miracle into the scene, but to consider the brilliant luminary in the sky to be a natural though exceptional celestial phenomenon.

When he came to the passage where Simeon takes Jesus in his arms exclaiming, "Now lettest thou thy servant depart in peace," Mr. Brewer, after vividly portraying the scene, spoke of the rarity of such fulfillment of human hopes. "Most of us, when we come to the end of life, in view of all that we have failed to do, feel a great measure of disappointment. This to me is the pathos of life, that it is filled for all of us with a thousand disappointments. These unspoken, unknown, buried sorrows constitute the sadness of life and point to a hereafter where we shall have time and opportunity to realize our unfulfilled yearnings and to cherish dear interests which here we have had to neglect."

If Justice Brewer were voicing his own deep conviction it must have been largely the utterance of a noble nature that can never entirely escape dissatisfaction with itself and its attainments. For, as an outsider looks upon his strong, symmetrical and useful life it seems to have reached a point of vantage and success which it is given to few men here on earth to attain. Learning, fame, friendships, high position, large influence in church and state—these are already his possessions. They are something more than gracious gifts of a power that rules the universe. They are the earnings of years of hard and patient toil, the fruit of an early and sustained devotion of himself to Christ and his fellow-men.

H. A. B.

## THE CHRISTIAN LIFE.

## II. RESPONSIBILITY.

BY REV. FLOYD W. TOMKINS, JR.

Just as soon as a man knows the difference between right and wrong he is bound to act upon that knowledge, to do the right and to resist the wrong. No religious profession can increase this responsibility, no failure to make such a profession can diminish it. It cannot be thrown off upon another's shoulders. Almost as bad as his disobedience was Adam's cowardly attempt to shift his responsibility upon his wife. It cannot be evaded through the claim of ignorance. "I am Jesus whom thou persecutest," said Christ to Paul. It cannot be rejected through fear. "I was afraid," said the man of one talent. The lord answered: "O, thou wicked and slothful servant!"

And this is only common wisdom, the wisdom upon which all our life experience and duties rest. The mind, the judgment and the will are as necessary parts of the clerk, the tradesman, the banker and the physician as the hands and eyes and ears. You rely upon them constantly and if you could not rely upon them economic relations would cease. We proceed daily upon the assumption that men will do what they know to be right, and where there is suspicion and doubt we bring in the law to enforce their doing it. But the law does not create any responsibility, it only enforces it.

We find, however, that this realm of right is large. Though we may be able to meet the little responsibilities, because they appeal to our lesser, and sometimes selfish, powers, when we enter the larger field where complications and heavy burdens await us we are confused and often fall. We start in the morning with high resolves to fulfill every demand of right; long before night courage and endurance fail, and when, as we kneel by our beds, we look back upon the hours we find them full of omissions and commissions—

Sins committed while conscience slept;  
Promises made and never kept.

Nor is the future any more hopeful. Away stretch the years of our life, every hour of them crowded with claims and dangers, responsibilities which must be truly met for righteousness's sake, and in the face of them we falter. Either a dead and hardened conscience, a life of *laissez aller*, or else a trying warfare in which he is often woefully defeated. That is the story of every man. He may know that God, a wise, loving God, made him for an eternal and definite purpose, but when he comes to fulfill that purpose he is overwhelmed.

Yet why should reason and faith fail here? If God is wise is it likely he would demand of his children impossibilities? Would he give visions of right and reveal on every side their glories only to mock us? Place mountains for us to climb upon whose slopes we must sink exhausted? Open fields for us to reap of their wealth in the very midst of which we must die? If he provides for our bodies the food and the clothing and the sleep necessary for their strength will he neglect the character, the moral nature, the soul hungering and thirsting for power? Most certainly not, else were he not a father. I deal not so with my child. A God deals not so with his children. There must be helps, means of grace, simple methods of sustenance by which I can draw from him sufficient strength and save my life from failure.

And then what do I find? Exactly that

which I expected. God has the helps all provided, and very simple, so that a child can use them. There is a book full of his wisdom, so that when I am ignorant I may learn. There is prayer, so that I can talk to God and draw into myself some of his dear power. There is church worship, by which, in his presence and with my fellows, I may adore my God and gain refreshment and courage. There is the holy communion, by which I may be assured that my failures are forgiven and forgotten, and through which my body and soul may be nourished by his dear love. There is work for others, help given to lead weak ones to strength and tired ones to courage and erring ones to the right. And I sum them all up and call them religion, the rebinding of my life to God, the glorious means whereby "I perceive and know what things I ought to do, and also have grace and power to fulfill the same."

Religion, then, is for man, not man for religion. It is the great summary of truth, indeed, but truth revealed for man's sake. It is the great flood of worship, adoration, prayer, but a flood for the satisfaction of human thirst and longing. The church exists, divinely gathered, as a kingdom; but man enters it, not because by such entrance he assures to himself salvation, but because therein he finds, with his fellows, the blessed, sustaining food which shall make him strong. Christ died that men by partaking of his life, for their sakes laid down, might enter into the new, high life of victory.

What a glorious revelation that is, and how it makes clear the natural hungerings of men after the ideal! "My responsibility—how can I fulfill it in the face of all these obstacles!" And the answer comes, "Through Jesus Christ and his truth." He told us of the means and became himself the way. From his sacrifice flows the assurance of failures atoned for. From his teachings appear the simple means whereby failures may become fewer and successes more constant. From his life as a grand ideal of mastery, made real, for he was the only man, throbs the courage to make us know that we can be conquerors.

Let us remember, then, that while responsibility cannot be increased by any vows or pledges, or diminished by any neglect or weakness, it can be met. The helps from our Father are like lamps guiding the vessel through a dangerous channel to the harbor. Sevenfold are they: prayer, Bible study, meditation, church worship, holy communion, work for God's great world, and work for some individual whom we can lead to the right. If a man sincerely uses these he must be able to meet his responsibilities, he must safely come to the haven of mastery where he would be. And for all falls he has the assurance of the Father's mercy and forgiveness through the Elder Brother, in whose completeness he can be made complete.

And let us remember that religion, Christianity, the church, are for our help. The faith they hold is only the revelation of this help. The graces they offer are offered for us. The promises they lift up are for our inspiration.

And the width of the waters, the hush  
Of the gray expanse where he floats,  
Freshening its current and spotted with foam  
As it draws to the ocean, may strike  
Peace to the soul of the man on its breast—  
As the pale waste widens upon him,  
As the banks fade dimmer away,  
As the stars come out, and the night-wind  
Brings up the stream  
Murmurs and scents of the infinite sea.

## Loss of Goods.\*

By Rev. John Watson, M. A. (Ian MacIaren).

With most people—annuitants and government pensioners are perhaps the only exceptions—an unexpected reverse in circumstances must be taken into account as one of the possible incidents of life; and it is harder to bear than the victim is inclined to confess, or than his neighbors ever suspect. A brave man shows a good face for the time and makes light of the blow—it is, he declares, but the fortune of war. Friends surround him with assurances of sympathy—it is, they suggest, only a disguised success. Both sides make an admirable rally and give one a better idea of human nature, but such backsets are not joyful but grievous. When a professional man has given his best brains to his work and is ungratefully treated, or a clerk has slaved for a firm and is dismissed for the sake of petty economy, or a servant has put the family's interest before her own and is made an offender for a word, or a merchant accumulates a competency and sees it scattered by some speculator, it does seem as if the times were out of joint, and the heart of the sufferer is apt to grow bitter. What reward has principle, faithfulness, industry, loyalty? Is there no intelligible law in the moral world, but only a whimsical Providence which changes a man's wheat into tares between the seedtime and harvest?

Loss of goods is a very fair illustration of this kind of trial, and is treated too lightly by persons who have not lost any or never had any to lose. There are, of course, distinctions between cases, and sympathy is sometimes out of place. If one has lost a fraction of the fortune he does not know what to do with, and is only anxious to increase, then it is not uncharitable to refuse him pity or cruel to congratulate him on a wholesome bloodletting. Fewer goods may mean less care for him, less worldliness for his wife, happier because truer marriages for his daughters, more strenuous lives for his sons, a higher level of life for the whole family. But if a man be cast down because yesterday he was rich and today he is poor, one who has a wife and children, then let no person despise or belittle him as selfish, or mercenary, or worldly, or unspiritual. You are not entitled to judge him unless you have either made a sacrifice of your possessions for some great cause, or have taken joyfully the spilling of your goods; and if you have passed through such experiences they will have taught you charity. No man need be thought an unworthy Christian because a worldly reverse adds ten years to his age or writes its mark on his brow.

Various reasons may be imagined for his concern besides disappointed avarice, and one may be a sense of injustice. The activity of life is largely based on the law of work and its reward. It is a perfectly honest instinct which resents the idea of laboring a long day and getting no wages in the evening. This is not a question of selfishness at all, it is a question of righteousness. The one who has been refused his right is injured, the one who wronged him is a rascal. If there be any manhood in the worker he will insist on his wage although he give it away next minute, and if he fall

to get it the Bible will express his indignation with power. Suppose he accumulates a sum from his earnings as a support in old age or a provision for his family, and he be robbed of it by the strong hand of a merciless firm, or the reckless operations of an unscrupulous speculator, or the rascality of a gang of public swindlers, or the deliberate deceit of a trusted friend, then he has been spoiled of his just possessions, and he does well to be angry. When an industrious and well-doing man is plundered without redress it will be a marvel if he be not bitter.

Loss of wealth may also be regretted because wealth was the means of securing pure and ennobling pleasures. Money has a different value with different men, and is indeed a symbol for what we chiefly love or need. With some it may mean meat and drink and clothing and luxuries, which things come to sloth, pride and extravagance. With others it signifies so many books written by the prophets of the Eternal, so many pictures by the interpreters of the Unseen. With certain others money is the instrument of goodness by which they relieve men in straits, provide for widows left comfortless, educate poor boys of intelligence, and bring some brightness into the lives of poor people. Money is neither culture nor charity—it may be the enemy of both; but it can create an atmosphere in which mind and heart will come to their flower. Any man is to be envied who can feed the purest tastes and obey the kindest instincts as he pleases, to whom no treasure in vellum is forbidden, no generous succor of the needy is impossible; and if one is exiled suddenly from this goodly Eden, then he is to be pitied and has cause of complaint.

It would be an injustice, however, to conclude that a true man will ever be much cast down by straitened circumstances if he be alone in the world. He is perfectly aware that any one, sane in soul, mind, and body, can always earn his living, and that a touch of hardness will only brace his soul. But he is perpetually concerned about the future comfort of those whom he loves and who have trusted him. Money-making has two sides—one is very ignoble, where an immortal being toils and scrapes and grasps and hoards, simply that he may possess; one is entirely noble, where one strives that he may provide. What heroism may be hidden behind buying and selling, bargaining and speculating! Where a weary, anxious man is ever thinking of a woman who must not know want, of boys who must have their chance in life, one forgives him his carefulness, his keenness, his rashness, since all he does is for love's sake; and one understands that his suffering through a reverse has not in it a single grain of selfishness.

This man is, however, fortunate in retaining one possession, for loss of goods is not loss of honor. He may have to go into a smaller house, to practice various economies, to withdraw certain subscriptions, to refuse his family some pleasures, but he does not need to lower his head at the meeting of a friend, nor will his children have cause to be ashamed of their father's name. There are men on whom the sun has shone

and who are increased in goods, yet none respect them; most honest souls despise them. Their fortunes would be a cheap price for this man's character, but that cannot be bought by gold, nor is it lost when gold departs. After all, it is not required of every one to be successful either in his business or in his profession—in letters or the church. What is asked, and eternally shall be asked, is that a man shall obey his conscience and do his duty by God and his neighbor. Has he done so according to his ability? Then, be his lot prosperity or adversity, let him keep a high heart, for none can put him to shame either in this world or the next.

Adversity will also be helpless to deprive him of the love of wife or child, but, by a blessed law of human hearts, will only make him dearer. Does a woman think less of her husband because he has been worsted in the battle and has been sent out of the lists wounded? She is so constructed by God that she will claim her knight before the people and glory in him and lavish hitherto unknown riches of love on him and be prouder of him than if he had come off victor over all opponents. Why? For a woman's reason: because he is not strong and successful, because he has failed and therefore has need of sympathy and comfort and confidence. For another woman's reason: because he failed for her, so that every wound has become an evidence of his devotion, a claim on her loyalty. What a love is that which God hath placed in the heart of a woman—so magnanimous, so ungrudging, so forgiving, so steadfast! Is there any man living who has ever fathomed that love, who has ever lived so as to deserve it? Who shall ever be able to repay it? Dare a man complain of any loss who knows that he has the love of a good woman as his portion?

Besides, adversity is a searching test of friendship, dividing the sheep from the goats with unerring accuracy, and this is a good service. Times there are when it seems we cannot count the number of our friends—we see so many smiling faces, we hear so many pleasant words. Times there are when we are not certain and question our heart. Suppose one became unpopular, or held unworldly opinions, or were reduced to poverty, or were slandered, how many out of this agreeable crowd would come out and take their places by his side against the wall? We ought not to expect many. We may well be satisfied with six, and the one good of adversity is that we should discover for certain who the six are. It might almost be worth enduring some loss to know what uncalculating and unhesitating loyalty burns in some silent, faithful, unflinching folk.

But among all the services of adversity surely the best is this, that it teaches us at last the difference between the goods that are held in barns and those that are stored in the soul. So alluring are things which are seen that they fascinate our minds and lead them captive; so severe are the things which are unseen that they fail to seize our imagination and inspire our lives. We are blinded by the gaudy colors and tinsel glory of the material, so that the kingdom of God cannot compete for our love. What

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advantages have the intangible riches of the spiritual world that we should win them at a sacrifice? Adversity gives one answer—they last. Vision, knowledge, faith, love, holiness cannot be taken from one by a thief; they cannot be lost in a day; they cannot ooze away before his eyes. They are inalienable and are never dearer, surer, sweeter than when all other possessions have failed and disappeared. Does it not too often happen that as people rise in the social scale their character deteriorates? They cast off old friends, they lose their former simplicity of manners, they withdraw from the service of Christ. They become affected, hollow, ambitious before our eyes. It is a law, with many a splendid exception, that those who are rich are deaf to the voice of Christ and refuse his cross; that those who are poor give him ready welcome and accept his cross as the way of life everlasting.

### NOW THE KING SAT IN THE WINTER HOUSE.

BY HARRIET PRESCOTT SPOFFORD.

Why should one, unlessoned in creeds, who looks on the chill repose of death believe in continued life? Why should one bending over the loathly worm believe in the winged fly? And why should one in the power of the wintry world, when the cold earth seems dead as the dead shape lately hidden by its clods, take courage for a future? Yet courage merely means reliance upon power, power to overcome, power to endure, power to love and to be loved. And is not true reliance based, consciously or otherwise, upon assurance of never failing founts of strength, assurance that God lives in his world?

But see, through the chill air this wintry morning a fine frozen mist descends, a web of woven silver when a slant light touches it, hiding river and shore and field as much as if one were lost in some frozen nebula of the interstellar cold, could such thing be; and the thought comes involuntarily whether, were one wandering in the lonely spaces of realms unknown to this, would one then be less conscious, less observant, less a being still? A wind comes parting the veil of frozen gossamer and shredding it to ragged vapor—He bringeth the wind out of his treasures—the sun bursts through and changes it to airy gold; there float up the river shores, all violet and tender fawns; there gloom the dark pines; carrying on its tide of fluent sapphire the snow-crueted glitter of its broken ice floes, sweeps the river far away into the rosy reaches of the east; and two great eagles come sailing down the wind. Surely if beauty be not the being of God himself, but is only the skirt of his garment, the Lord is passing down this way!

Nor is it all—this morning beauty—in the larger forces of the great tide, the solemn wood. See the frosty rime sparkling upon the parapet of the bridge, each crystal set in wrought-work of spun silver—and the hoary frost of heaven, who hath gendered it? See where on every bough and spray the settling, freezing vapor has caught the sun and has become a spark of fire, and the air is atoss with live rubies and emeralds and topazes—He hath entered into the treasures of his snow—and the whole cold, dead world is glancing and quivering with life, while the shadow of every drift, the color in the heart of

every rift of the ice, is the very blue of heaven.

Come into the wood now; here, at the entrance, the wind sings over the tree-tops like a careering spirit, but going farther all sound ceases. Save for the rare lifting of an iron bough, the falling of a weight of snow, all seems the silence of death. But is it so? What streak of light was that darted up the tree-hole with the chipmunk? Here is the print on the snow, one foot before the other in a single line, where the wary mink has passed, and how soft was this fluff of feathers that blundered with the startled owl across our faces! Down in the cedar swamp a flock of finches and jays and robins chuckle over the blue juniper berries; here the black and white woodpeckers and snowbirds swarm all about the boughs, clinging to the under side of the stems and quarrying for the hidden store within. But they are here as we are, animate beings, making the best of things. Listen, then—that tinkle, airy, remote, like a crystal bell in a dream—it is drop by drop of the living water of the little rivulet and its falls beneath the ice; and wherever it flows the chemic power of the life of the great planet flows with it—"put like fire from off thy finger."

Here a dead leaf floats by us; its work is done, but something pushed it from its place, the thrill within the new bud there. The breath of the wind steals in now over this open glade and rifles the silky milkweed pod of its seeds, seeds where the life lies suspended, as it may sleep in the Oriental mage who has himself buried in the earth for a month or a year to be taken back some day to life and light again. Here is a chrysalis glued to a stem; it holds in its long sleep not the developing creature, but the folded, finished thing absorbing what it needs of the old body as the soul absorbs the issues of this life. See how vivid with their crimson juices are the stems of the wild roses, as we come out again; down there at the foot of the field, where a flight of crows go cawing and flapping home, the willow boughs are like green and golden flames. A cold and dead and frozen world? No, it is full of warmth and cheer and motion. The principle of life is never absent from it; even were it slumbering it is there, ready to wake. Everywhere throughout the apparent dark and cold is warmth and light—if we seek it. Everywhere, the vision growing strong and clear in the outlook, is the Creator and Preserver to be found.

But the wind comes from the sea; the storm blows up and the snow falls. Each flake gives the cheek a soft and cool caress, and its crystal passes in beauty on the hand. Their dance mimics and outdoes the dance of the swarming gnats, while they hang wreaths of immaterial bloom upon the loftier boughs, and spread a downy coverlid upon the little roots of the grass beneath. And if the gale grow to tempest it is with the triumphant sensation of overcoming evil that we breast it and defy it. How white and purified is the earth then at last! How spiritual its aspect and horizon! What a winged thing it seems! And we spread our wings with it. As we walk home some night when such a storm has blown away, tired, perhaps, and chilled, it may be depressed with care and full of gloom, even doubting all things, how the last, still glow of the receding sunset, with its clarity of rich pomegranate tint, drawing away over

the snowy fields and their violet shadows, pictures a glowing hearth, invites us like the blaze of a father's fireside, gives us a sense of warmth and joy and cheer, as if we heard a welcoming voice calling us home, assuring us of love and peace; and, a shining chrysolite in the midst of a clear glow, the evening star looks out from illimitable distances and we know the welcoming voice was the voice of infinite things.

But now all the stars are out, Arcturus with his sons and the bands of Orion; the great planets fly like lampads running with their torches; there is no film between us; they hang out of heaven like living spirits. No summer skies are ever stripped so bare of even a breath between. How near the constellations are, how we seem a part of them, to be going on with them, how they swing down towards us out of the Milky Way, the Path of Souls up which our imagination travels towards universes beyond and yet beyond and comes out upon the far supernal light, while the wind sings by us as if it knew the way! And then they grow paler and the moon sends a glory before her as she floats up, up, up—so low she rode in summer, so high she rides tonight! In the middle of the highest sky she spreads her wings like a great hovering, brooding mother, while far, far off and faint the stars still hang like distant palace lights. What broad lusters, what sharp shadows on the snow, what reflection into heaven, what height, what depth, what bending of the infinite spaces, what tenderness in the midnight blue, what sense of divine presence—for exalted and enlarged to all the limit of our vision on this winter night we see the sky is full of God!

### WHEN THE TIDE COMES IN.

BY REV. A. H. QUINT, D.D.

First, let it be understood that I have no particular reference to any church whatever in what I am about to write. In fact, the substantial thought of this article, but not its title, was noted down some years ago. I believe the thought was suggested by a recorded instance in the life of some evangelist, who found a church sadly divided, in which much effort to unite separated people had steadily failed. I remember also a church which had been suffering from internal conflict, but where outward quiet had come, under the ministrations of a temporary preacher. "We have been peaceful for several months now," said a good old Christian, "isn't it time for the brethren to come together and adjust their differences?" "Do not suggest it," said the minister; "don't you notice that I never even pray in public for peace and brotherly love? The only way to reunion is to have them forget their differences by looking to the Master."

When the great ship St. Paul lately went ashore the men who engaged to take her back into deep water made their efforts only when the tide came in. They did not succeed until the high winds and a great tide co-operated. Then they succeeded in floating the vessel and rejoiced that the danger of destruction had passed away.

Church quarrels, meaning quarrels within a church, it will be felt at once, are terribly injurious to the church itself and to the Christian name in general. But what can prevent them? Sometimes there seems to be an epidemic of such things, and spirit-

ual epidemics are not controlled by any board of health. Then there are some localities in which such cases may naturally be expected. I have one such territory now in mind which has suffered not a little in the last fifty years, but which at present is in a state of quiet. Particular churches have also a reputation for great gifts in this respect. Some real difficulty may also arise in some excellent church, upon which parties are quickly formed. Sympathies are aroused. A loyalty to some injured person, or to one supposed to be injured, bursts into a flame. Hard things are said. Passion is excited and calm reason cannot operate. Sometimes church discipline is invoked to crush an opponent. Some of the meanest things that I have ever met with have been of this character.

Going back far enough to avoid all sensitiveness of living people, say seventy-five years, there is recorded a very sharp church division on the question of rapidity in singing. One section of the church insisted that all hymns should be sung in a slow measure. Others, I suppose the younger portion, believed they ought to make a joyful noise unto the Lord and insisted on greater speed. Each portion sang the same hymn in its own way at the same time with the natural result. The difficulty eventually divided the town meeting, and I doubt if a perfect reconciliation ever took place.

Another historical case of the last century was one of a serious quarrel between the conservatives who adhered to Tate and Brady and the progressives who advocated Watts. It came at last to a council, which advised as most councils do. It recommended that they use one book in part and the other in part. But this was so vague that the council was recalled and further explanation was given with better effect.

Still another instance was where a good old chorister insisted on pitching the tune too high to suit some of the people. A great controversy arose, which even involved a neighboring church. It was not until thirteen years had passed that the trouble ended. "The warmth of a continuous interest," says a writer, "melts the icy barriers." Confessions were made, and the neighboring church took part in the acknowledgments of error. It may relieve suspicion if I say that this happy reconciliation took place nearly a century and a half ago. But it will be noticed that the disturbance was not ended until the new warmth of religious interest was felt. The tide came in, the tide of Christian love.

In church quarrels there is often some real point at issue. It ought to be considered calmly before it makes a quarrel. Reasonable people can settle their differences. This not being done through reason and kindness and courtesy self-will takes possession. People are always extremely conscientious in such cases. Chattering busybodies repeat and misrepresent what other people say, and elaborately tell how wicked those other people are. Such is the way in which a church quarrel grows. The plain duty of Christians is that they shall never allow a difference of opinion to get beyond the lines of a sweet-tempered and prayerful discussion. Retorts and sharp speeches have no proper place in the church of God. "And the Lord's servant must not strive."

But I do not write this supposing that it will have much weight. People will quarrel, and will do it in the name of the Master. But when they have got tired of

it, what then? A thorough church quarrel is never settled without leaving scars. It will often, however settled, leave alienated feelings for a whole generation. Such a church is fortunate if it is so situated that changes of population bring in new elements. But there may be some help in mediation. A reference to sister churches may bring kindly advice which will appeal with effect to most of those concerned.

But the real remedy is when the tide comes in. When the minds of the people are turned again to their Lord, when the power of the gospel is again felt in their souls by the work of the Holy Spirit, when they are subdued by the sense of their own unworthiness before God, when the desire for Christ's glory drives out their own pride, the rising tide of Christian faith and love will float the church once more into the safe sea, into which no devices, no arguments, no adjustments, no compromises can bring it. You can bring the church into peace and prosperity when the tide comes in.

I remember an illustration given by a visiting minister in one of my prayer meetings in a church near the sea. He pictured a barque thrown up upon the jagged rocks of a reef which were so sharp and bold as to be out of water. So far he did well. But when he proceeded to picture the same vessel getting over those rocks to the other side and into deep water again, and sailing off on the open sea with all sails spread and flag flying, some of my old sailors shook their heads, and one of them whispered to me as we went out, "That was too much. No vessel ever sailed over rocks as he said that one did. That was a wreck, and she went to pieces." A church may get into such a condition that no rising tide can make it worth saving.

#### CURRENT THOUGHT.

##### AT HOME.

The *Hartford Seminary Record*, discussing the report of the A. B. C. F. M. deputation to Japan, observes: "The simple question is this: Has nineteenth century Christianity, just as it is, vitality enough to win a nation to Christ, when that nation is environed with all of nineteenth century anti-Christian sentiment? . . . It is substantially the same question that troubled the Jerusalem church when Paul and Barnabas brought in their report from their work among the Gentiles. We believe that in God's book the same triumphant answer is already written." The *Record* believes that the theology of the Japanese church, "whether it be fashioned after Origen or Augustine or neither, will be shaped by the Spirit of the living God." The same journal, after carefully examining the *Woman's Bible* says: "No woman-hater could wish for a more powerful helper than this will prove to be. Unless the editors are impervious to ridicule we may safely assume that Part II. will never appear."

##### ABROAD.

Prof. H. E. Ryle of Cambridge University, reviewing Prof. George F. Moore's *Commentary on Judges*, in the *January Critical Review*, says: "so full and scientific a commentary . . . has never been produced in the English language." He says that Professor Moore (of Andover Seminary) shows himself "to be completely in accord with the best and most sober lines of modern criticism," one who has "no love of change for change's sake, but who is quite resolved to admit such changes of view as the evidence of the best scholarship seems to demand."

Mr. H. W. Wilson, an authority on naval history and tactics second only to Captain

Mahan, in the *February Nineteenth Century* makes some interesting admissions respecting British vulnerability. "The air they breathe is not more necessary to human beings than is a free and uninterrupted passage of the sea for her ships to England. . . . The repeal of the corn laws sacrificed our farmers to our manufacturers. . . . I have in vain searched naval literature for any indication that the true naval experts, i. e., the men who will have to do the fighting, consider our navy able to defend our commerce against the assaults of even the strongest Power after ourselves. . . . There is no denying the fact that we have deliberately sacrificed our self-dependence (by adopting free trade). . . . Let us once more recall the fact that we have a bare twelve weeks' food at home, and that we certainly do not possess supplies of raw material for our manufactures which would carry us six months. . . . There is no need to picture the result of a sudden trebling of the price paid for every necessary and for each pound of raw material. It means only one thing, if it cannot be promptly counteracted, and that is the instant decline of our manufactures, the instant shrinkage of our national income, swift starvation for our masses—in a word, national death."

How much truth is there in Prof. Walter F. Adeney's charge in *The Christian World*? "The plain fact is that half the teaching of the Sunday school is obsolete everywhere but in the Sunday school. Notions are there spread out before sweet, simple, unsophisticated child minds which are rarely tolerated among adult audiences. What the minister would shudder to preach in the church the teachers are continually inculcating in the school. We have two theologies running side by side in most of our congregations, that of the Sunday school being at least fifty years behind that of the pulpit. . . . It is thought to be safest to follow this course. In reality it is highly dangerous, as is all tampering with truth for pedagogic reasons. When the hothouse-nurtured faith is transplanted into the world it is so delicate that it is ready to be nipped by the first keen blast of the wind of unbelief."

Recorder Goff of New York city, in an address given before the New York Press Club recently, ventured to deal in criticism, relegating laudation to such a past master in the art of compliment as Hon. Chauncey Depew. Mr. Goff asked: "May it not with truth be said that what is called public opinion is no longer exclusively formed by the press? Indeed, the signs are that public opinion is gradually asserting itself and attaining to a position by which it controls the press. Has the great power of the press been abused?" and replied: "Where it becomes patent to observation that the goal sought for is the tickling of the intellectual palate by sensation and not the imparting of valuable knowledge, men come to regard themselves as being imposed upon and treat the matter so served up to them as they are inclined to look upon the flaming circus poster. To a person not of the journalistic craft the causes for such conditions may not be accurate or clear, but to an observer from the outside a strong complexion is given to the suspicion that in the fierce competition for circulation, for advertising, for money-making, the true principles of journalism and the real responsibilities which rest upon its professors have been lost sight of." It is to be feared that Mr Goff is not far from the truth in his diagnosis.

A woman died in California some twenty-five years ago, leaving an estate worth \$25,000. The heirs contested it, and the case has just been closed in the Superior Court of Los Angeles. After paying lawyers' fees and other expenses, there were left just forty cents. This may suggest the wisdom of being one's own executor.

## The Home

### INTERRUPTED.

BY MARGARET E. FANGSTER.

Into the midst of the music

The joy and the fullness of life,  
There swept a strange clangor; then silence,  
A stillness more startling than strife.  
We heard not the sound of the trumpets,  
The bugles died out on the blast.  
Could we march in that desolate waiting  
For the thrill of a song that was past?

Could we work when our comrades no longer  
Breathed courage and hope in the ear?  
Could we triumph, when sorrow and sighing  
Had palsied our hearts, until fear  
Swept over our souls like the shadow  
Of some brooding evil to come?  
Alas! we were stricken; the music  
That had given us courage was dumb.

Then down from the beautiful heaven  
A word came, the word of the Lord,  
And it struck on our languor and trouble  
Like a dominant, silvery chord.  
"Stay not for the music," it bade us;  
"The music has only gone on.  
You will hear it again in the glory  
That waits when the day's work is done."

So now, though but faintly and seldom  
We hear the sweet bugle-call blow,  
We march on in the path that our Leader  
Marked out in his conflict with woe.  
Some day we will hear the grand chorals,  
Some day we will stand on the shore,  
Where the comrades already are waiting;  
The music has gone on before.

The principle of displacing the evil with the good has been well illustrated in an experiment tried in Detroit for the past five years. Realizing the danger to their young people from the circulation of pernicious literature, an arrangement was made with the Public Library whereby entertaining and instructive books were put into the hands of school children in the five lower grades. Fifty-two schools were thus supplied, and the circulation last year was between 75,000 and 100,000 volumes. They are changed once in eight weeks, or five times per school year of ten months, and the only expense is for transportation. The parents, no less than the children, have derived benefit from the books, notably the fathers and mothers of the poorer classes. Is this not one simple and feasible way for training boys and girls in patriotism, especially those of foreign parentage? And what is to hinder a plan like this from becoming general?

It is a fair question whether articles on symptoms of disease in magazines whose province is to instruct and amuse do not work positive harm rather than good. In many households there are delicate invalids and sensitive, ailing persons who have plenty of time to read, but they are apt to be a trifle morbid in their tastes and select precisely the articles that friends and physicians are trying to keep beyond their reach. For instance, one of our best magazines, in a recent number, treats of insanity in a way which would only frighten a certain class of readers into watching for signs of mental disease in themselves or their friends. Yet these symptoms might well arise from a variety of other causes. Would it not be better to keep such sad communications out of journals intended for cheerful family reading, or else present the other side of the picture and tell how

right living and careful diet can prevent a collapse? If one wishes to study a specific disease he has only to consult medical works, in which he will find also the cure or the method for arresting its progress. Let us demand for the family circle reading that is sane and wholesome in every respect.

Whatever may have been the fact in the past, recent statistics seem to disprove the common statement that there is a larger percentage of insanity among farmers' wives than any other class of women. It is also maintained that one reason for the excess of manual laborers over brain workers in insane asylums is simply because the former usually live under less hygienic conditions. An intelligent farmer's wife probably expresses the true state of affairs in modern times in a private letter by saying: "In these days of machines and helps of various kinds our work is not so very different from that of other women, and we have many good things to be thankful for which you poor town-folk do not possess. Farming is going to be one of the fine arts, and all this talk about 'hayseed in his hair' and 'farmers' wives in the asylums' belongs to an age when spinning and weaving and butter-making were all done by the mother. I live in a farming community, and if you can find a merrier or more wide-awake lot of women than many of my acquaintances you will have to search for them in other circles." With the invasion of electric cars into rural neighborhoods and frequent mails to carry good reading matter, the isolation, which is said to be one predisposing cause of insanity, is rapidly disappearing.

### THE STORY OF A "FALLEN" WOMAN.

BY R. L. H.

The other day I saw a Christian woman in great unhappiness, wounded, like poor Keats, by a magazine article. The lady was a rescue missionary. The article was *One Woman's Story: a Study*, in the February *Cosmopolitan*, and its author Mrs. Margaret Deland. The story was written with a purpose, and I mean to show that its purpose has been widely misunderstood. As I missed its meaning at first myself, I am not wholly out of sympathy with the people who write the vigorous letters of expostulation which every mail brings to the novelist's home in Boston. But first I must tell the story itself, in a paragraph, with what candor and justice I may.

Miss Sara Wharton, a young woman of fortune and position, induces a wayward girl named Nellie Sherman to abandon an evil life and return to the home of her aunt. There Nellie remains for a year, Miss Wharton, meanwhile, becoming well acquainted with her and using every conceivable device to call out her better nature. But, alas! there is no better nature to call out. The girl proves to be weak-willed, vain, selfish, indolent, ungrateful, ill-tempered, and devoid of any appreciation of high moral motives. All this Miss Wharton sees demonstrated beyond the possibility of reasonable doubt. Another fall, followed by another return to the aunt in the tenement, would have discouraged a less zealous philanthropist, but Miss Wharton remains resolute. At this juncture Nellie shows the first premonitory symptoms of consumption, and Dr. Morse, who brings the news to

Miss Wharton, intimates that she might more wisely expend her philanthropic efforts where they would yield better results, and suggests the case of a poor but deserving family who are in need of immediate assistance. But the gaudy sentimentalism of rescue work is more attractive than mere brown-colored charity, and Miss Wharton clings to Nellie only the tighter.

The girl is sent into the country for the summer and regains her health, only to accomplish the ruin of an innocent boy. Dr. Morse then charges Miss Wharton with responsibility for Jack's downfall, for she had kept alive a woman whose soul had become incurably tainted with evil and who spread the foul contagion wherever she went. Meanwhile, the poor family have come to utter destitution for lack of the help Miss Wharton might have given them. Her duty, he insists, was clear. She ought to have let Nellie die. "There is only a limited amount of power in the world; only a limited amount of opportunity, or of money, for that matter; and you are bound to put the power and opportunity and money where they will do the most good! There is always choice; that's where responsibility comes in. We've got to consider moral economics; we've no business to gratify our selfish sentimentalism at the expense of society." What wonder that the philanthropist flinches under the doctor's rebuke?

I am fully aware that I have spoiled Mrs. Deland's story in trying to tell it in short compass. Nevertheless, this is the plot, and I have tried to be fair. Now, what is its purpose? The story of the story is its own best interpretation. As is well known, Mrs. Deland has been deeply interested for the last fifteen years in rescue work. During that time she has had a close acquaintance with at least a hundred girls of Nellie's unhappy class. From time to time she has taken them into her house, and by far the greater proportion of the hundred cases have yielded gratifying results, so much so that Mrs. Deland is full of hopefulness for rescue work. Occasionally, however, only the bitterest disappointment would follow her efforts. The Nellie Sherman of the story was one of the hopeless ones, and the poor girl is today an inmate of an opium joint in the South End of Boston. It was natural that Mrs. Deland should question whether she had done right or wrong in helping to keep Nellie in the world, since it was plain that to such a disordered nature life could mean only a career of crime. Out of these questionings came the story, meaning only to show that one may do great injustice to the deserving poor and even to society at large by devoting one's efforts to an attempt to reclaim the incorrigible, and this because there is "only a limited amount of power in the world." The story would have been better understood, it seems to me, had not the editor changed the title, which was originally *The Law or the Gospel*, the law being the Pauline principle, that "the wages of sin is death."

The people who call Mrs. Deland's sketch "a wicked story" do so for two reasons. Either they say that she has attacked rescue work by "limiting God's power to save," or that she is utterly heartless and means to prescribe capital punishment for erring women. Most of the indignant critics lay both charges at her door. It should be remembered, however, that Nellie Sher-

man is not, in Mrs. Deland's estimation, a fair representative of her class. Admitting that many, or even most, degraded women may be redeemed, here is a monster, a moral imbecile, of whom it is as scientific as charitable to say that her life is rather unmoral than immoral. Such people exist, and it is useless to blind ourselves to the fact while criminology vouches for its actuality. And Mrs. Deland, probably without knowing it, is an excellent criminologist. Her analysis of Nellie's character is unerring—Lombroso himself could not have done it better. Lombroso, however, would have branded the girl with the name of criminal, an *instinctive criminal*, worse yet, a hopeless *recidivist*, which latter word is a technical term for one who will, by the mere preliminary of opportunity, "fall again and again." All this is unspeakably sad, but it is nevertheless true. There is no more use in preaching to Nellie than in exhorting a maniac, or an utter idiot, or a babe in arms. She is simply incapable of any response to moral influence. She may, however, be restrained, but even when she is "doing right" her conduct has no moral quality. She is as conscienceless then as while doing wrong. But restraint will, sooner or later, be broken over, and then the life of crime will begin again, working its hideous mischief as before.

Why, then, should we shudder at the stopping of life when death comes as a natural consequence of sin? What value can existence have to a person to whom virtue is by the nature of things an impossibility and sin a second nature? Certainly the death of an instinctive criminal is nothing but a blessing to society. So I must agree with Mrs. Deland that the important thing is "*not life, but living.*"

We are learning that there are criminals and criminals. We can reform some, we can restrain others, and I believe the time is coming when measures will be taken to stamp out as far as possible the recidivist class by confining them in suitable institutions and preventing their leaving a progeny of criminals to take their places in the world. In such a course I can see nothing but Christian mercy.

#### THE CLARA BARTON OF JAPAN.

[BY REV. D. G. WORTHROP.]

No foreign woman has rendered such timely and valuable service to Japan during and since the war as Miss Eliza Talcott. Her history and work command the admiration of all who know them. She was born about sixty years ago in Rockville, Ct., her father having been one of the founders of that thriving village. She studied at the noted school of Miss Porter, in Farmington, Ct., and was graduated at the State Normal School in New Britain. Her uncle—once engaged in the tea trade in China—brought home many curiosities from that country, and thus her thoughts were early turned to the far East. She reached Japan in March, 1873, in company with Miss J. E. Dudley, the two young ladies being the first unmarried women sent to Japan by the American Board. The Kobe girls' school—now Kobe College—developed under their care. Fortunately for me, on the good steamship China, bound for Japan, Miss Dudley was a fellow-traveler. She consented daily during the voyage to draw from her rich stores of observation and experience for

my benefit, and her stories of the courage, tact, energy and devotion of her early associates portrayed the ideal missionary.

After eleven years of exhaustive work in Kobe Miss Talcott took a year's needed rest in her native land. On her return she located in Okayama, where her time was devoted to house-to-house Bible work among the women of that city and to evangelistic touring trips in that vicinity. This is one of the most interesting missionary fields of Japan, where Rev. J. H. Pettie has labored so long and successfully. Here are two Christian schools, for boys and girls, and here is the justly celebrated orphan asylum of Mr. Ishii, "One of the worthiest charities of the East." After three years' service in this attractive field, Miss Talcott accepted a call to the training school for nurses connected with the Doshisha University, Tokyo, where she also gave motherly care to the inmates of the hospital,



MISS ELIZA TALCOTT.

thus gaining special preparation for her great work in the military hospitals.

Hiroshima, a city 500 miles from the capital, was the center of interest in Japan during the war as the port of embarkation of troops for China, the temporary location of the eighth Diet and the point of debarkation of the wounded, both Chinese and Japanese, and of the Chinese prisoners of war. Here in six weeks were built and furnished excellent hospitals capable of accommodating 4,000 sick and wounded soldiers. In November, 1894, Miss Talcott chose as her field this stirring and crowded city, whose population was suddenly manifolded. During my stay in Hiroshima I was welcomed to her home, and gave a lecture in the church attended by many of the Red Cross nurses wearing their society garb and badge. What a contrast between that scene and the story told me less than twenty-five years ago by Japanese students in America regarding the custom of families on their new year's days of passing in Indian file around a circle and trampling on a wooden cross, thus training even the youngest to condemn that sacred symbol! Before me were Christian Red Cross nurses trained at Kyoto.

An interesting interview with Mrs. Joseph Neesima, the esteemed widow of the founder of the Doshisha, just after her return from hospital service in Hiroshima, showed her high estimate of Miss Talcott's

work there. The war gave a great impulse to the Red Cross movement. *The Japan Evangelist* says, "The Red Cross Society in this country now numbers among its membership over 170,000 Japanese." Rev. Dr. De Forest of Sendai recently declared that "the splendid work of the Red Cross Society has brought the idea of 'the cross' in some sense before the nation that for centuries has regarded trampling on this emblem as a truly patriotic if not moral act." Twenty-three years ago "Death to the Christian" remained on the old edict boards at the crossroads. But at Hiroshima the Japanese surgeons especially commended the Christian Red Cross nurses for their skill, patience and fidelity.

Dr. Taylor, the eminent medical expert sent by the English Government to inspect the medical and surgical methods of the Japanese, told me that these hospitals were models in their plans and equipments, furnished with the best surgical instruments and appliances, with competent surgeons and skilled nurses, and this English physician, who was at the front at Port Arthur and elsewhere, spoke in the highest terms of the treatment of the wounded, both Chinese and Japanese.

Though Miss Talcott was a volunteer and at no time officially enlisted in the Japanese service, from the outset she was given free access to the different wards of the hospitals, and her work was highly commended by the head surgeon of the Japanese army. Many of the patients suffered so much from frozen feet that amputation was a frequent necessity. The cheerfulness of such footless sufferers impressed me strongly as I passed through the wards. To them Miss Talcott was an angel of mercy. Better, even, than the patient details of nursing were her words of sympathy and encouragement. It was natural that the patients should say, "Her visits do us more good than the medicine of the doctors." They were also profoundly impressed by the kindness and attentions of the empress, who so promptly met the demand for artificial limbs. Her munificence in former years in ministering to those in distress by reason of earthquakes, fires and floods is gratefully appreciated throughout the Japanese empire.

At one time a Buddhist temple in the outskirts of Hiroshima was filled with Chinese prisoners of war, to whom the kindness and attention of Miss Talcott brought timely peace and hope. One of the prisoners, Capt. Choy Ting Kon—one of 120 Chinese students sent to this country over twenty years ago, for whom, at the request of the Hon. Yung Wing, I arranged plans and places of study in the United States—was profoundly impressed by Miss Talcott. One object of my visit to Hiroshima was to meet Captain Choy. He had just been transferred to Osaka, over 200 miles distant, where I soon after had a long and interesting interview with him. His stirring words show what a magic influence Miss Talcott exerted on the Chinese prisoners at Hiroshima.

"Two wounded Chinese officers, who had been under kindest treatment in the Hiroshima hospital for three months, on their recovery were sent to our place of confinement. They said the Japanese doctors and nurses had been attentive to them in every possible way. But louder still were their praises of the kindness of a certain foreign lady, who presented oranges and many to-

kens of sympathy and interest in them. Their conversation so often drifted to the wonderful benevolence of this lady that my curiosity was aroused to know who she might be. I asked the Japanese interpreter to beg her to call on us. I had been previously favored with a visit from Rev. Mr. Loomis. In his second call he was accompanied by four women. One of these was Miss Talcott, the lady I had heard so much about. Her face was sunlight, beaming with Christian love. She had a mysterious happiness whose deep fountain we could not understand. Our officers had not exaggerated her kindness and acts of charity, for we had the rare opportunity to share them and to appreciate their divine effects. At a second visit Miss Talcott gave me a book called *Jesus and the People*, and asked me about our progress in Bible reading. She was thoroughly interested in us physically and spiritually. By the other Chinese prisoners, whom I have since met, Miss Talcott was gratefully remembered. No amount of preaching could have made such an impression as her work and example. They had been shown a Light of whose divine glory they had no former conception."

Such is the testimony of a Chinese scholar, educated in the United States and long in the Government service. Such facts and tributes show that the success which Miss Talcott has achieved in a long and varied missionary service, educational, evangelistic and philanthropic, has reached its culmination in the crowning work of the last sixteen months. She sails for San Francisco the last of February, but may not reach Connecticut till April as she expects to visit Dr. J. G. Johnson and other friends on her way East.

### MORE ABOUT MATRIMONY.

#### PRUDENTIAL CONSIDERATIONS.

In the first place, let me emphasize the effect of what may be called "misfit attachments," for to marriage, as to population, there are "prudential checks," as Malthus himself would no doubt admit, in diminishing the pin money of the wives of ministers and justices of the peace. I should by no means choose to become interested in a young lady eight or ten years my junior; my conscience cries that it would be unjust, looking forward half a century, to impose my prospective gray hairs upon her brown ones. Neither should I choose to fall in love with a lady eight or ten years my senior; then the unfairness would lie in another quarter. Nor should I wish to love a girl with eight or ten years less of education than myself—that seems like folly. Nor should I yield to the enchanting face and winning manner of the maiden who has to kill time by the mile at making of doilies and painting of china while books lie neglected—that would argue a superficial taste.

And yet, so numerous are these classes, so abundant are their charms, and so "deceitful and desperately wicked" is the heart, that I have stood on the brink of each one of these chasms, although immersed in the soberest of collegiate, graduate, and professional study. At such chasms as these we halt and choose the forty years of wandering instead of the promised land.

Another foe to marriage has been the hard times and ill winds which are now beating upon educated men. Competition is white hot. Can you secure the insertion of your contribution to a periodical unless you have a name that is well known, or unless the article is ordered beforehand, or unless it is offered gratis? If so, you are to be envied. Half a hundred others better qualified are

clamoring for those inches of space. How shall the young lawyer or physician secure a case, or the minister a parish, when he is drowning in the sea of competitors? A family recently advertised for a tutor at a salary of something under \$500 and expenses. Twenty-five or thirty replies were received, half of them from Harvard graduates. One was from a man of fifteen months' European experience, another from a Ph. D. Yet the salary is less than was commonly given three or four years ago to an unfledged graduate of a first-class college starting out in teaching, with his powers all untried.

It may be well enough to ask the lady of your choice to share an income of \$1,000, if she is devoted enough; but to divide a deficit of \$300—that is another matter. And hence it comes, I believe, that the land abounds in pure-minded young men, imbued with all the sentiment and tender passion of the age of chivalry—they will not tell you, they will jest about marriage to your face, but their hearts are hot and sometimes sick unto death with longing—who would gladly inaugurate the ideal life of the home, if they could but see their way over the barriers that confront them.

THUMMIM.

#### FROM THE ETHICAL STANDPOINT.

It would be interesting could we subject some of our Benedicts to the inquisition and find out the reasons which led them into matrimony; qualified as experts their testimony would be of great value. I am inclined to think that it would be almost as difficult for them to justify their *locus in quo* by pure reason as it is for the unfortunate bachelors now upon the rack. Cupid, who is responsible for so much of the happiness of life, is not always amenable to reason.

A great novelist has said, "The love of any human object is the soul's ordeal," and, as a rule, it is doubtless true that through the joys and the responsibilities of that ordeal the human soul reaches a higher development, a more complete happiness and a capacity for greater usefulness. We are all endowed with affection and are responsible for its direction. By one who is free to marry this affection may yet be lavished upon self and forever remain stunted and dwarfed by its environment of purely selfish interests; or by another it may be devoted to humanity, and, in a life of unselfish endeavor, through years of laborious study and investigation, he may deny himself the joys of domestic life, and justify his refusal to accept its responsibilities and its cares by making a noble use of the freedom thereby acquired, in the production of some life work of a literary, scientific, social or political nature, which shall help to improve the condition of his fellowmen, and be a mellorating force in the life of the community. The result of such a life is its own justification, but we are apt to admire it as we do a snow-capped, solitary mountain. Between these extremes lie modifications and matrimony.

So, if we try to reason the matter out, I am inclined to the position that every man who can afford it, who is not under the necessity of devoting his life to the care of some one other than a wife (or himself), should marry and become a partaker in those duties of citizenship and of family life which make up so much of the activity about us, unless he is convinced that, by reason of especial unfitness for the married state or a peculiar fitness for a life of devotion to a special work which will demand all his time and effort, he is not justified in so doing. This latter class is not large, and the men who have done the best all-round work for the world have accomplished it by virtue also of that inspiration which attends happy married life. Seek your best individual development, not selfishly but as a component of the striving life about you, and with the respect of mankind in general will surely come the love of some woman in particular. A LAWYER.

### Closet and Altar

*Prayer moves the hand that moves the world.*

My friends, our Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give more time and thought to our religious life. All that may come to much or it may come to nothing. I beg you let it come to much. And the way to do that is to bring your soul up to the point of whole and genuine confession. By any discontent you have now with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great, unutterable love of Christ I beg you not to let this Lent pass without confessing your sinfulness and being forgiven and becoming a grateful servant of Jesus Christ. May God grant it for all.—*Phillips Brooks.*

O thou the Life of living and of dead,  
Who givest more the more thyself hast given,  
Suffice us as thy saints thou hast sufficed,  
That, beautified, replenished, comforted,  
Still gazing off from earth and up to heaven,  
We may pursue thy steps, Lord Jesus Christ.  
—*Christina Rossetti.*

Children, on this wise God entereth into the soul immediately without a veil; that is, when a man wholly renounces self—all that he has. One moment in this state were more worth living than forty years spent in doing and leaving undone what we pleased. O God! with what things are men taken up while they waste this precious, blessed season of grace and come short of that pure, exalted good which might, and ought unceasingly, to be wrought in them; and so the long years roll slowly by, and they are as one in a sleep, never coming any farther, unstirred by God's grace.—*John Tauler.*

O patient God, whom men forsake,  
All kind, all gracious as thou art,  
How soon our faithlessness would break  
A human heart!

How vast must be the love so strong,  
Its yearning, O how fathomless!  
That sin prolonged should yet prolong  
Thy tenderness!

—*Harriet McEuen Kimball.*

Almighty God, who knowest the hearts of all men, search and try whether or no the meditation of our hearts touching thee shall be sweet; whether we can bear to meditate upon thy pureness, upon thy justice; whether our past lives, our present faults, our future intentions, can before thee give us meditation which shall be sweet. And if, O Lord God, our meditation touching ourselves be bitter, into that bitter fountain press the healing branch of thy forgiveness. Teach us of thy mercy and longsuffering, thy patience, that though weeping and penitent, yet quietly rejoicing, we may abide in thy large love. When we look back upon times that are past, upon old, familiar faces that are gone; when we look forward to the times to come and fear the heat and the toil, the weary way and the narrow path, then, remembering that thou art tomorrow as today, and today as yesterday, and the same forever, may our meditation of thee be sweet. Grant us the bread of life and the water of life and the strength of life that until our dying day our meditation of thee may be sweet. Amen.

## Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

### 17. TRANSPOSITION.

He traveled much in foreign lands,  
Had crossed Arabia's burning sands  
Until to ONE precincts he came—  
This weary aspirant for fame.  
He next to China shaped his course,  
Ignoring aid of FIVE or horse.  
His next ambition was to seek  
And to ascend FOUR highest peak;  
But, meeting with some learned THREE,  
He changed his purpose hastily,  
Departed for the nearest college,  
There to increase his stock of knowledge;  
And now his morals, rumor says,  
Evoke the SECOND warmest praise.

S. A. W.

### 18. PREFIXES.

I rode along the bridle path, noting every delicate fern and bright 1-2-3-4-5 by the roadside. The forest about me grew \*1-2-3-4-5, each tree trunk rising like a tall \*. \*1-2-3-4-5 supporting a green arch. My horse knew his \*1-2-3-4-5 and trotted on, although I suppose he thought it a strange place. We had just come from the races at \*. \*1-2-3-4-5, and, though no \*. \*1-2-3-4-5, I felt I was a match for any horse. All sorts of thoughts filled my mind: about my new yacht, an excellent \*. \*1-2-3-4-5; the doctrines of the old fire worshiper, \*. \*1-2-3-4-5; my sweetheart, whom I pronounced to be \*. \*1-2-3-4-5 than the goddess Diana; our new cook, an indifferent \*. \*1-2-3-4-5 of meat, but a good \*. \*1-2-3-4-5 of bread. At this I realized how hungry I was, and wished myself the \*. \*1-2-3-4-5 at some royal banquet, or even \*. \*1-2-3-4-5 to the king. Being something of a \*. \*1-2-3-4-5, I beguiled the time making rhymes. We then emerged upon a moor \*. \*1-2-3-4-5 than a warren, but in attempting to go \*. \*1-2-3-4-5 my horse stumbled and hurt his knee, a \*. \*1-2-3-4-5, as I had with me neither liniment nor \*. \*1-2-3-4-5.

DOROTHEA.

### 19. ANAGRAM.

When writing a rhyme or a riddle,  
In measures that evenly flow,  
There sometimes drops in the middle  
A whimsical fancy or so;  
A volunteer flower in your garden,  
That straggles quite out of the row;  
But, then, it is—begging your pardon—  
THE NICE PART, you know.

When well-polished phrases are uttered  
With dignified manner and slow,  
A petulant jest may be muttered  
In accents provokingly low,  
Not spoken with malice aforethought,  
The apple of discord to throw,  
But only to slip in one more thought,  
THE NICE PART, you know.

M. C. S.

### 20. OUR ENGLISH.

(Example: EWESE for USE, EWE having the sound of U.)

If the following account of a recent experience is not in approved orthography, the spelling is at least justified by analogy. Interpret the sentence:

EYE OUASE PSOUGHRYRHEYNQUE  
PHROMB EIGH PEIGNPHOOL PTÉUP-  
HTHEIGHKE, YEAT IGH ROUGHED  
YN MEIGH CHAPNEU PTIOUX EY  
PSLLEWP; EIGN PHTHYS EI CAYLED  
BDOUN THEA RIEVOLO TOUGH AI  
SCESNE, AILOGNE TECHYNGUE AIGH  
LACHT OV FIGN MBACQUERELLE.

R. B. S.

### 21. RIDDLE.

I planted once a little thing—  
It was the simple number four—  
And, lo! there grew what poets sing,  
And college graduates adore.

HELEN W. NORTH.

### 22. CHARACTERISTIC INITIALS.

1. Always Loyal. 2. Oppressed Cavaliers.  
3. Rustic Bard. 4. Preacher Beloved. 5. Thoughtful American Electrician. 6. Loved Animals. 7. Widened England's Greatness. 8. Watched Liberty's Growth. 9. Combated Slavery. 10. Base Apostate. 11. Feminine Nobleness. 12. Came Confidently. 13. Abased Bitterly. 14. Was Triumphant Soldier. 15. Endeavors Ever Heavenward.

E. R. AIKEN.

### ANSWERS.

13. List, is.  
14. 1. Turkey. 2. Dresden. 3. China. 4. Java.  
5. Formosa. 6. Rye. 7. Castile. 8. Cologne.  
9. Little Rock.  
15. Ahoy.  
16. Com—mand (manned).  
Rev. E. C. Webster, Neponset, Mass., gave answers to 9, 10, 11, 2; 157, Ashland, Mass., 10; C. W. C., 10; H. Q. Boyer, Norwalk, Ct., 10, 12; Nillor, Middletown Springs, Vt., 9, 10, 11, 12; R. J. S., Boston, 10, 12; M. J. Heyward, Keene, N. H., 10; S. Whiting, W. Dedham, Mass., 10.

The solvers, who still protest that the first solution of the "Business Tangle" is incorrect, might find the matter made a little clearer by the complete ledger record of the administrator's settlement given by Moses Fuller, Watertown, Mass. In this the total estate is \$10,000, including the \$1,300 nete. Dividing this total among the heirs it is found that the worthless note pays the second son's share (\$841.66), leaving him still indebted to the other heirs in the sum of \$458.34. As he is unable to pay this indebtedness it is deducted in proper proportion from the shares of the other heirs, leaving the result as given by the shorter solution.

### MANNERS AND SOCIAL USAGES.

After a dinner it is due to one's hostess not to forget to take away the little menu or name card that she has provided as a souvenir of the occasion.

At the table one should not engross one's neighbor by conversation to such an extent that he is unable to satisfy his appetite or to appreciate what has been provided for his enjoyment.

Salad should not be cut up with knife and fork. Cheese is eaten by placing a bit on a cracker or piece of bread with the knife and so conveying to one's mouth. Bananas should be eaten with a fork.

It is a safe rule never to accept an invitation to a house from a gentleman alone. He may tell you that his family are anxious to see you, but, if so, they can express this anxiety in a cordial note of invitation.

It is not polite for a hostess to press the guest to be helped "again" or to have "more" of a certain dish. She should ignore the fact of the previous helping and simply say, "Shall I help you to so and so?"

Not infrequently one sees people guilty of

the discourtesy of shaking hands with on person while speaking to another. It certainly is a rudeness not to give undivided attention to the person whom one is greeting.

The art of leaving is one which many women have yet to learn. Few of us but can count among our calling acquaintances persons whose tongues seem to be loosed as they arise to go, and who thoughtlessly keep their hostess standing expectantly at the door while they linger for a final chat or prolong their good-bys.

It is a relief to read in a popular society journal that the giving of wedding gifts is by no means as obligatory as it used to be and that one must be either of the same family or a dear friend of bride or bridegroom in order to feel entitled to this privilege. Thus it is evident that a wedding invitation does not necessitate a present.

It is comforting to learn from such good authority as Mrs. Burton Harrison that the eccentric fashion of writing in unnatural sequence upon the first, fourth, second and third pages of note paper, or in some equally perplexing order, has utterly gone out. The present note or letter of good society goes from beginning to end in regular sequence, over pages one, two, three, four, etc. If there is material only to fill two pages it should be written on pages one and two, not on pages one and three as is often seen.

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One reason why Cleveland's is the best that money can buy.

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## Better bread and more of it. "Duluth Imperial" Flour

always leads. It's way ahead of the so-called "best" flours. Housekeepers know now about DULUTH IMPERIAL, and

"20 loaves more to the barrel."

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

## The Conversation Corner.

**D**EAR CORNERERS: I wondersometimes if you do not get almost out of patience with me because your letters written to the Corner are not in the Corner. Do let me explain it to you. *The Congregationalist* is not big enough to hold them all! All I can do is to try to answer them by mail and put them in the Drawer, hoping somehow they will have a chance by and by. But the *Drawer* is not big enough now! One day last week it stormed hard all day, so that I had no callers, and we looked them all over and sorted them out, arranging them alphabetically in different packages. One was marked *Poniuk*; another, *For early use* (some in that group are a year or two old!); another, *Old Folks* (the writers are not all centenarians—that is to distinguish them from the children, who always have the preference); and a big bundle was labeled *New Members*. I resolved to print a whole Corner full of them at once—especially as the Despotie Foreman has been absent a week or two and I can have my own way.

(I think I will tell you privately about the absence of D. F. When I went into the office the other day and inquired for him, they all looked curiously, and the proof-reader said he was "at the courthouse." He had been summoned before the Criminal Court! Poor D. F., perhaps I could help him. I hurried down to the great new courthouse on Pemberton Square. Through long corridors and up high elevators I went till I found a courtroom. The prisoner at the bar had his back to me. He was on trial, I was told by an officer who sat near me, for burglary. But soon the judge informed him that he was allowed to testify for himself, if he wished, although he was not obliged to do so. He stepped out of his box as brisk as a bee and stood on the witness stand where I could see him plainly. But it was not our Foreman at all! I was just going out to find another courtroom when the man at the head of the jurors looked up—and, behold, that was D. F.! How grandly he appeared, especially when the clerk of the court said, after a little, "What do you say, Mr. Foreman, is the prisoner guilty or not guilty?" I did not notice what the reply was, I was so glad that the foreman was not the prisoner!)

FROM NEW MEMBERS.

DUBUQUE, IO.

Dear Mr. Martin: I am nine years old and would like to be a Cornerer. I inclose—to help Poniuk. I also send stamp for a picture of him. Last winter I spent in Colorado and climbed up Cheyenne Mountain to Helen Hunt's grave. I am very much interested in the Conversation Corner and like to read the letters the children write.

Your little friend, DORIS B.

Doris is an odd but pretty name; does it belong to the West? I have lately sent a Corner Scrap-book to another Doris, in Chicago, but she is a much littler friend than you!

NORWICH TOWN, CT.

Dear Mr. Martin: I would like very much to belong to the Corner. I wish I had been with the little girl who visited your study. I go to school every day. We are learning about Cuba and Spain and of the troubles in Armenia. When the teacher said that the Spaniards beat in the last news that came, one of the boys said that they got to the telegraph office first. The girls made a snow fort at school today. I think that girls can throw snowballs almost as well as the boys can.

Your friend, JENNIE B.

Next Saturday is, in old custom, the girls'

day—let them throw snowballs at the boys, if they like! That was a bright boy that spoke about the Spaniards' victory.

BROOKLINE, MASS.

Dear Mr. Martin: I have a Corner Scrap-book which I like very much and I wish to be a Cornerer. I am eight years old and here is some money for Poniuk a sum of—cents.

Good-by, your friend, RUSSELL B.

Good-by, Russell. Call again.

SOMERVILLE, MASS.

Dear Mr. Martin: I wish to be a Cornerer if you are willing. I like very much to read in the Corner. I am eleven years old. I have never written any letters. My papa is dead. I have been reading about Poniuk. I would like to send a little for the Corner cot. I cannot send very much, but every little helps. Please tell me the price of the Scrap-book.

ROY C.

\$1.25 at the office; \$1.50, postage (or expressage) paid. But you will have to speak quick, as they are nearly all gone.

PROVIDENCE, R. I.

Dear Mr. Martin: I am a little boy eight years old. I love to read the Cornerers' letters and I would like to be a Cornerer too. I live very near the rock where Roger Williams landed in 1636.

CHESTER C.

Does it look like Plymouth Rock? Did he come by water from Boston? Dr. Dexter in his famous book, "As to Roger Williams," thinks he went overland—a hard journey on foot in 1636!

Dear Mr. Martin: Chester received your certificate. I am nine years old and wish very much to be a Cornerer myself. I belong to the Junior Endeavor Society of the Central Cong. Church. Have you any other Cornerers from that church? Your little friend,

MILDRED C.

I do not know. Your Sunday school superintendent is an honorary member!

ROXBURY, MASS.

Dear Mr. Martin: I am not a Cornerer, but I would like to be. May I? I always read the little letters which the children write. I am eleven years old. I have two dolls whose names I call Rosebud and Violet.

ALICE C.

I have your sister Mary's letter, too. If the Providence children are interested in Roger Williams, you two girls ought to be in John Elliot. Both of those good men loved the Indians and understood their language very well.

DENMARK, ME.

Dear Mr. Martin: I am eight years old. I belong to the Junior Endeavor. I go to the Sunday school. I study Arithmetic and Geography and Fourth Reader and Spelling. I want to be a little Corner boy. Don't you think it nice to be a Junior Endeavorer? Your loving friend, FRED C.

Yes!

MACHIAS, ME.

Dear Mr. Martin: I want to be a Cornerer. I am eight. I have a dog named Fido. He will sit up and cross his paws when he wants anything. I have to go a mile to get to school. My aunt gave me a big book for a Christmas present, and it tells all about animals and it has pictures of animals in it. I like to read about animals and I like to read the Corner, too.

Good-by, from WILLIE D.

If you come to see me, please leave your dog Fido outside, as a boy who called this morning left his dog Rufus (who, he told me, was from Maine) on the piazza. (Why do you suppose he was called Rufus?) My Kitty Clover has a special prejudice against dogs and will not be polite to them, even though belonging to Corner guests. A little while ago he came into the library and jumped on my table, sitting on the Corner letters, so as to get a good view out the window—he thought he saw the enemy in the distance!

Mr. Martin

## CORNER SCRAP-BOOK.

**A Devout Dog.** This is quite another variety from the five described in the children's sermon in the Home Department last week, but there seems to be authority for such a type. One instance was recently given in the *London Spectator*. The dog belonged to an English clergyman, and when the books were brought out for evening prayers would always retire to his corner. One evening he was occupied in gnawing a bone, but immediately dropped it and took his proper place. The undevout cat seized the opportunity to seize the bone. The dog glowered at her, but stirred not an inch. But scarcely had the last "Amen" been said when he made one spring. The *Spectator* does not describe the fate of the cat, but intimates that she received a fitting punishment for her double sin of irreverence and robbery.

**A Church-going Dog.** Many such have been known, but this case is peculiar. He was Duncan McGregor's dog and lived in a Scotch-Canadian village on the Bay of Chaleur. Like other dogs he accompanied his master to church, sleeping under the rough benches till the Psalm after the sermon. On one occasion a stranger occupied the pulpit and also occupied the time to a length greatly exceeding the regular pastor's custom. Waking to hear the preacher's voice go on and on without any sign of stopping, he at last stretched himself and solemnly walked up the middle aisle to the front of the pulpit, where he took a long and inquiring look at the preacher. Then he walked back and lay down again under the bench. The preacher took the hint and brought his sermon to a sudden close. That dog was useful as well as devout!

**Dogs in Court.** It was their case which was in court, for they were run over on a railroad in Tennessee and killed. The owner of the hounds brought a suit against the railroad for damages. The judge's decision was an elaborate one, declaring that as the train was going west, toward Chattanooga, and the dogs were going east, toward Knoxville, all on the same track, a collision was unavoidable. The facts showed that the road was running its train upon its own track, on schedule time, and had no other track on which it could run. The dogs were running on the railroad's track, instead of on the fox's track, which simply crossed the railroad. It was therefore held by the court that the dogs were guilty of the grossest negligence and were only entitled to such consideration as trespassers have under the law.

**Dogs in London.** The *Boy's Own Paper* says that there are 1,234,567 in that city, and that 21,728 of them were received last year, as lost dogs, into the Battersea Home. That must be a happy place, for one dog after being taken home returned twice, the second time bringing several dogs with him.

**Animals in School.** That is, the children in a class were each asked to describe themselves as some animal, telling its color, some part of the body, what it does, what it eats, where it lives, last of all its name. These answers were written:

I am gray. I have a tail. I can hunt for nuts. I live in tree. I am a squirrel.  
I am white. I have a tail. I can run. I eat meal. I live in a barn. I am a hen.  
I am red. I have two horns. I can jump. I can eat grass. I live in the barn. I am a cow.

The last child evidently described her own proper self, as a little girl, until obliged to write her animal name. In how many particulars was the description correct?

I am white. I have a dress. I can run. I can eat an apple. I live in the brick block. I am a reindeer.

L. M. M.

## The Sunday School

LESSON FOR MARCH 8. Luke 10: 25-37.  
TRUE LOVE TO ONE'S NEIGHBOR.

BY REV. A. E. DUNNING, D.D.

For every event that occurred in Palestine and for almost every parable a place is pointed out, and often, though the location is a mere tradition, it makes the meaning of the story more vivid. About half way between Jerusalem and Jericho a lonely khan stands on a barren hilltop, and it is pointed out to travelers as the inn to which the Samaritan carried the wounded man of this parable. Robbers today infest that road. The scene has been re-enacted often in modern times, and men still go over that road who carefully avoid taking any responsibility for those they find in trouble.

The lawyer in the lesson was an official expounder of the law of Moses. He sought to measure his wit and knowledge with Jesus, but his question brought out a revelation of the brotherhood of man in strange contrast with the sentiment of that time, which lingers even yet in many Christian hearts. Concerning this command, "Thou shalt love thy neighbor as thyself," Jesus showed:

1. Its character. Even the most eminent Jewish teachers had held that it was not the duty of Jews to love any but those of their own nation. They taught that Jehovah loved only Jews. He was the God of Abraham, of Isaac and Jacob. But the prayer of the pious Israelite was, "Pour out thy wrath upon the heathen that know thee not." The idea of human brotherhood, in which all men have common rights and where each owes common duties to all the others, had not yet been conceived. Max Müller says that the word "mankind" was unknown in ancient times.

But Jesus, in the beautiful and vivid picture he drew in answer to the lawyer's question, directed attention to "a certain man." No nationality is ascribed to him, no religious belief. He may have been black or red or yellow or white, rich or poor, ignorant or cultured—any man. The one fact which Jesus mentioned about him was that he was in trouble, therefore he had the claim of a neighbor on every one who discovered that he needed help. Thus Jesus planted a seed of truth which has destroyed slavery, broken down the barriers between nations, and is melting the walls between classes.

Jesus illustrated this disposition by preaching the gospel to the Samaritans, healing the daughter of the Syro-Phœnician woman and declaring that men should come from all parts of the world, and sit down with Abraham and Isaac and Jacob, with all the privileges of Jews. The apostles caught the idea, and soon advanced far beyond their race and time. The early history of Christianity is a splendid illustration of the meaning of this parable. The first Christian church was composed of Jews only. But Philip soon found his way to Samaria and organized a church of that despised race, which the Jewish Christians received into fellowship. Peter baptized the Roman Cornelius and his family into the name of Jesus. Barnabas and Paul found in Antioch a company of Gentiles who believed in Jesus and, without attempting to make them Jews, admitted them to equal privileges in the church. Then the council of leading Christians met at Jerusalem and decided that Gentiles could come into fellowship with them without obeying Jewish laws. So Paul and his fellow-workers broke over the boundaries which divided continents and proclaimed throughout Europe that Christ had tasted death for every man; inviting all men to come into a relation with each other "where there cannot be Greek and Jew, . . . barbarian, Scythian, bond or free; but Christ is all and in all." Every one without Christ is in need, and his need gives him the claim of a brother on every Christian and on Christ himself.

2. The basis of love to one's neighbor. It is love to God controlling the whole life [v. 27]. "This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." These two commandments cannot be separated. "If a man say, I love God, and hateth his brother, he is a liar." God has made man in his own image; and because of the possibilities in every man of being like God, every one who really loves God will in Christ's spirit seek the welfare of all mankind. No scheme for perfecting society will avail in which the great commandment is not placed first.

This is the spirit of modern missions, which sees in every Chinaman, Negro, Indian, the potential image of God, and therefore leads men to forsake their homes and country to carry to these other nations and races that which will make the potential likeness of God in them actual and visible. It is the spirit which fights off thieves and robbers from our own country and which would thrust back the bloody Turk from his grasp of the throat of the Armenian Christian, because that is the most neighborly service we can render to both. The priests and Levites who are passing by and leaving these thousands dying and dead have a fearful account against them which many of our kinsfolk must yet settle.

3. The expression of love to one's neighbor. Brotherhood seeks to satisfy in brothers the need that is already felt, whether that is greatest or least. A multitude gathered about Jesus one day beside the Lake of Galilee whose greatest need was the bread of life, but they didn't realize this. They were only hungry for the bread that perisheth; therefore he first satisfied the need they felt and then taught them of the bread which came down from heaven. He did not limit his brotherliness to his profession. The priest who passed by the wounded man would not have refused to offer sacrifice for him at the proper time and place. But his mistake was that he measured his obligation to mankind by his profession. It is too common a mistake of ministers and churches.

The Levite was less trammelled by his business, which was less exclusive. The priest ministered at the altar in behalf of men, the Levite took care of the building; therefore he had a little larger interest in men. He paused a moment in his journey, but as soon as he took in the situation he passed on in the path of his superior.

Then came a Samaritan, whom priest and Levite despised. He knew nothing about the man and asked nothing. But he had a heart which was ready to be touched by any case of need. He just met in practical fashion the sufferer's immediate want as far as he discovered it and was able to meet it. Then he went about his business. He gave to the sufferer time, money, the benefit of his acquaintance and credit with the landlord of the inn.

These were the characters which Jesus presented to the lawyer, asking him to choose which one answered his question. There was of course but one to choose, the last one he would have wished—not a church member, not of the chosen people of God, yet obedient to the law of God which they neglected.

4. What our love should be to our neighbor. Jesus taught this from the story he told and the lawyer's comment on it. "Go, and do thou likewise." Don't try to be a Samaritan, but be a neighbor. Every human being is a child of your Father. In order to make them know your common Father you must treat them as brothers. Whoever is in need whom you can reach has a claim on you. You are part of Christ's church. Your brothers are both within and without it. Every needy one appeals to it and to you. Disciples of Jesus may not stop in their aim and effort short of a renewed society from which poverty and sorrow and sickness shall have been banished, in which reigns the love that joins mankind together and to God in one family.

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## PROGRESS OF THE KINGDOM.

### WILLIAM ANDERSON OF OLD CALABAR.

Year by year the ranks of our intrepid pioneer missionaries among savage tribes are growing thinner, but Paton and Chalmers are still laboring with unwearied energy and enthusiasm in their beloved fields, and along with them may be placed Rev. William Anderson who, at the age of eighty-four years, has recently returned to the scene of nearly forty years' missionary service on the west coast of Africa. The son of a stocking weaver, born at Galashiels, Scotland, in 1812, Mr. Anderson possesses all the sterling traits of the old Scotch peasant. While tending sheep on his native hills in boyhood he mastered the Shorter Catechism, and, during a later period, when earning his living in various humble lines of work, the young man resolutely educated himself. Books were his constant companions, and he had an insatiable desire to master the Hebrew New Testament.

When still a youth the call came for young unmarried men to go out to a newly established mission in Jamaica, and after a brief educational course at Edinburgh Mr. Anderson was accepted as a teacher and eventually as a minister in connection with the Scotch United Presbyterian Church. After a notable ministry near Kingston, Jamaica, he sailed in 1848 with his wife, a native of the West Indies, for Old Calabar to join the pioneers of one of the most interesting enterprises of the Presbyterian Church. Anderson and his fellow-worker, Rev. Hugh Goldie, a veteran who passed away at Creek Town last August in his eightieth year, have lived to see wonderful triumphs wrought among cannibals, similar to those associated with the names of Coan, Moffat, or Paton. Man sacrifice has been abolished, likewise the ordeal of the poison bean. The natives have been clothed and are being educated in twenty-two schools, the Sabbath is observed, the Bible and sixty or seventy other books have been printed at the mission station in the native tongue. There are now five well-organized congregations with twenty other places at which regular services are held, while twelve native teachers are engaged in spreading the glad tidings. Truly, as Mr. Anderson often says, "The dawn has broken; daylight is nigh."

With the exception of brief furloughs, he remained at his post until driven away by ill health in 1889. The farewell scene was pathetic, large numbers of the natives crowding on board the vessel crying, "Our father has gone, our father has gone." After sojourning in the Canary Islands for a couple of years he returned to Scotland, where in Auld Reekie and the border country he has stirred the hearts of thousands by his story of grace at the Old Calabar Mission. Although he has seen the jubilee year of his service as a foreign missionary—a distinction which is believed to be unique—this sturdy Scotchman does not think he has yet finished his work. With health restored he has returned to Old Calabar, that he may labor and die among his beloved children in the faith.

### THE WORLD AROUND.

Shall Native Converts Come to America? One of the problems which is confronting foreign mission boards today concerns the policy of these organizations regarding native Christians who come to this country from various mission fields for the purpose of "preparing themselves to be missionaries among their own people." Important action has recently been taken on this matter by the Board of Foreign Missions of the Presbyterian Church in the United States, which, in view of the frequent calls for aid from such foreigners, has placed upon record its conviction that native converts should not be encouraged to come to this country, or treated in such a way while here as to induce others to follow their example. In the paper setting forth the policy of the board attention is called to the fact that the bringing of a single man to

America and returning him to his native land usually involves an expenditure sufficient to train a dozen on the field, and this document declares that native Christians should be made to understand that "It is quite out of the question for us to spend hundreds of thousands of dollars to maintain institutions for their training on the foreign field and then in addition to pay any part of the expense incurred in costly and unnecessary trips to America." Aside from economic considerations, the policy of encouraging these young men is discountenanced on the ground that it removes the brightest students from the humbler spheres in which they are most needed, stimulates a worldly ambition, cuts off patriotism and race sympathy, and creates discontent among the native agents.

**More Reindeer for Alaska.** It is interesting to note, in a recent communication from Washington, that in order to make the introduction of reindeer into Alaska a success our Government depends largely upon the efforts of workers in the missionary and Government schools to teach the natives to breed and train the reindeer, thus raising the population from the savage state of mere hunters and fishermen to the higher condition of herdsmen and teamsters. The Secretary of the Interior has approved and forwarded to Congress the recommendation of the Commissioner of Education that \$45,000 should be appropriated this year for the purchase of reindeer. This sum would secure 1,500 to 2,000 animals, which, added to the 900 already in the herd kept at Port Clarence, will form a nucleus that would soon produce large herds. This matter has an important bearing on the future of missionary work in Alaska, not only from a humanitarian standpoint but because this new industry will open up the country to commerce, and the deer furnish the rapid transportation needed to make settlements in the territory safe and prosperous.

**High Tide in Uganda.** Letters from Uganda announce the safe arrival in Mengo of Bishop Tucker with his party, including the first women missionaries for that country. Their enthusiastic welcome was almost overwhelming. Three weeks before they reached their destination greetings began to reach them from Uganda chiefs and from that time on proofs of the interest in their arrival multiplied every day. As they approached Mengo they found every place of vantage occupied by interested spectators—Mohammedan and heathen as well as Protestant and Roman Catholic Christians. Bishop Tucker describes the scene graphically: "Still the crowd increased until the atmosphere about me was almost suffocating. It was a wonderful sight never to be forgotten as we reached the mission compound. When Waganda, in white dresses and red bark cloth, were mingled with Wasoga, in their more somber garments, and Nubians in their varied costumes, under a tropical sun undimmed by a cloud, the result must be a sight striking in the extreme. I saw great crowds come together when Sir Gerald Portal entered Mengo, but they were nothing to the crowds which welcomed the first English women to set foot in the capital of Uganda." The following Sunday an immense congregation, numbering at least 6,000 persons, gathered in and around the new church. Forty-four natives were baptized, making 2,000 souls taken into the church during nine months in Mengo and its suburbs alone.

**Foreign Sunday School Association.** This organization of men and women for extending and aiding Sunday school work abroad has for twenty-five years been carrying on an interesting enterprise by somewhat unique methods. Anticipating the modern modes of university extension and correspondence schools its work has been prosecuted by means of letter writing. The address of a Christian man or woman abroad who either is, or is willing to become, engaged in religious work is obtained from a reliable source and a printed circular descriptive of a simple

method of organizing and conducting a Sunday school is sent this person in a language which he is likely to understand, together with a personal letter of instruction and sympathy. Schools thus formed receive financial aid, but in no case depend upon the association permanently and entirely for their support. An important feature of the work is the publication and dissemination of religious juvenile reading matter in various foreign languages. The association has Sunday schools in Spain and Portugal, Mexico, South America, Italy, France, Germany, Austria and even India, China, Japan and Madagascar.

### Y. P. S. O. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 8-14. Heroes of Missions. 2 Cor. 11: 23-28.

Information and inspiration should characterize a meeting with such a grand topic. If the suggestion that each participant give an instance of missionary heroism is carried out, every one will go away wiser and more enthusiastic in Christ's service. The trouble with us all is we do not know enough about the personal factor in missionary work. Means of instruction are close at hand, and every Christian Endeavorer ought to know enough about the apostolic, mediæval and modern missionaries to be able to mention some one or more than one as worthy to be ranked among the heroes of the faith. The reading of biographies has often been urged in these columns. The story of the life of such a man as Xavier, of Carey, of Hannington or of James Gilmour ought to interest and fascinate a Christian as much as any standard romance or current novel.

But we want to be in touch with the missionary work as it is going actively forward in the world today, and here, again, the best avenue of approach is to become interested in certain individuals. To know Dr. Barnum in Turkey, for instance, is to become intelligent respecting the whole course of evangelism in that country. There are just as noble men and women bearing the commission of our great societies today as ever before. The London Missionary Society has in Griffith John in China and James Chalmers in New Guinea representatives whose courage, wisdom and consecration entitle them to rank with the men whose deeds are recorded in the Acts of the Apostles. Yet it seems perhaps unjust to mention a few only, for the rank and file are not lacking in heroic qualities even though we hear little of their toils and triumphs.

To learn about these personally is to gain an impetus for the service of the Master in the place where our own work lies. It would be worth all it cost to the Christian Church to sustain its missionary enterprises if nothing more resulted than the quickening effect upon Christians at home. To think of our self-denying brethren and sisters witnessing for Christ, sometimes at the risk of their lives, makes us dissatisfied with a life that has in it no element of sacrifice. The more we study these heroes the more we find ourselves asking what explains their devotion, what is the secret of their happiness. I know a missionary of the American Board who, after visiting a great many New England churches while here on a furlough, said that he hadn't seen a single pastorate for which he would be willing to exchange the field he left in China. Dr. Grenfell, who is the head and front of the missionary work along the coast of Labrador, could not be detained in Boston when here the other day as long as his presence was desired, so anxious was he to be at his post of duty.

The reality of the Christian life, the present reward of Christian service—these are the great lessons which missionaries, ancient and modern, teach us who stay at home.

## Literature

## BOOK REVIEWS.

## TWO NEW HYMN-BOOKS.

Of the making of hymn-books there seems to be no end, and for the good of the church we trust there never will be an end so long as it is the church militant, for improvement is the order of the day and in nothing has the worship of the churches shown greater improvement of late years than in its service of song. To Dr. Charles S. Robinson more than to any other man, perhaps, our American churches are indebted for this constant improvement in the quality of its hymns and tunes, but with all the merits of Dr. Robinson's books he will need to look well to his laurels. Not long ago Dr. Lyman Abbott gave us an admirable revision of the Plymouth Hymnal; The Church Hymnary, edited by Mr. E. A. Bedell of Albany, has found its way into many of our leading churches; Hymns of the Faith, by President Tucker and Professor Harris, has many excellent features; and now comes this new Presbyterian Hymnal, authorized by the General Assembly, and in many respects in advance of all its predecessors and competitors. In its mechanical make-up and appearance it leaves nothing to be desired, while the good judgment of its editors is to be seen on every page. The committee to whom this work was assigned consisted of five men, including the musical editor, but the book is manifestly the product, in large measure, of one mind, and we congratulate the Presbyterian Church on its choice. There is a unity about the book, both in its hymns and tunes, which makes it peculiarly attractive. Here are more than 700 hymns, not including a brief collection of ancient hymns and psalms for chanting and an admirable selection from the Psalms for responsive reading, all within the compass of a volume that is handy to use and pleasing to the eye.

Many will be disposed to say here are too many hymns; 500 are better than 700 if wisely chosen. But the man who sat down to reject 200 of these hymns would have an unenviable task on his hands. We find many new hymns here and we miss some that the older books contained. But for comprehensiveness, for poetic merit as well as religious feeling, for adaptation to all the moods and phases of Christian experience and for practical use in the services of the church this book seems to us a decided success.

The test of a hymn-book is not in its hymns alone, however. We find here many new tunes, more than we think there ought to be. The book would have been better, in our judgment, if the copyright tunes, excellent as some of them are, had been fewer in number. But one finds here nearly all of the best familiar tunes, together with many others that are sure to be favorites as they become known. The modern English school predominates, as it does and should in all the best hymn-books, but not to the exclusion of any American composer whose work entitles him to a place beside Barnby, Sullivan, Goss, Gauntlett, Monk, Hopkins and Dykes. We are especially pleased with the adaptation of tunes to hymns and the unusual care, everywhere manifest, to make this a book of dignified and inspiring Christian worship, suited not for choirs only or chiefly but for congregations, and we are

sure it will do much to improve the worship and educate the taste of all who use it. It is altogether worthy the great Presbyterian body for which it has been prepared. [Presbyterian Board of Publication. \$2.00.]

The University Hymn-Book, for use in the chapel of Harvard University, is the outgrowth of the system of religious worship now in vogue at Harvard University, by which prominent ministers of different denominations succeed one another in the conduct of the services. To insure the undenominational character of the hymns the device was hit upon of asking several of these preachers to the university to suggest fifty hymns each for the collection. The men who are responsible for this hymn-book, according to the statement of the preface, are Edward Everett Hale, Phillips Brooks, Alexander McKenzie, George A. Gordon, Lyman Abbott and Brooke Herford, although Professor Peabody accepts the final responsibility as editor.

The hymns number 288, and have been selected with special reference to the needs and aspirations of young men, while the choice and adaptation of the tunes is the work of the choir master and organist of the university. Obviously there is very little ground for comparison between such a book as this and the Hymnal of the Presbyterian church. And yet it is strange how similar the books are in the general tone and spirit of their hymns. One would expect, perhaps, to find a good deal of Calvinism in the one and a mild form of Unitarianism in the other. But the Calvinism and the Unitarianism are alike absent, perhaps for the excellent reason that neither is very singable. It is natural that we should find a somewhat more fervid type of piety in a manual for general use in the church than in a book designed for college students exclusively. The limitations of the Harvard book justify the exclusion of many hymns that every church manual requires. But this book is a testimony to the truth that the faith that can be sung is not sectarian. The university hymn-book is gotten up in sumptuous style, and no pains or expense seems to have been spared to make it worthy of the institution for which it is designed. There is no cramping or crowding to get a certain number of hymns and tunes within a certain space. The paper is superb; the printing and binding are elegant. The tunes are, for the most part, well chosen, though taken almost exclusively from English sources. Some of the adaptations are excellent, and the musical editor has done his work with taste and judgment. Whoever goes to the chapel in Cambridge will hear good music, dignified, worshipful and elevating. He will hear, also, some of the choicest hymns of the church universal. But he will hear many that are wholly unfamiliar, and will miss many that we think ought to be found in this collection.

The trouble with the university hymn-book, in our judgment, is in the method by which the hymns were selected. We venture to say that any one of these distinguished preachers could have made a better selection by himself than all of them have made, and we think the Plummer professor would have done better without their aid. But the task was a difficult one. This book is thoroughly Christian, and we find it, also, truly evangelical. The gospel is here in its fullness. The young men who use it will find, we are sure, what Professor Pea-

body desires them to find in it, "masculine piety and honest aspiration." Its very form encourages reverence, and its indexes are an example of the work that should be found in every book of the kind. [Cambridge, published by the University. \$1.75.]

## BIBLICAL CRITICISM.

Professor Salmond of the Free Church College, Aberdeen, has much enlarged his Cunningham Lectures on *The Christian Doctrine of Immortality* since they were delivered. They come to us in the form of a book of 700 pages beautifully printed in large, clear type, with supplementary notes and Scripture and topical indices. The book confines itself to the witness of Scripture. "The words of Christ are to me the highest authority," the author says in his preface. By confining himself to these limits there is space for a full consideration in the six chapters of the ethnic preparation, the Old Testament preparation, Christ's teaching, the general apostolic teaching, the Pauline doctrine and a summing up of results.

This is too large a subject to be discussed in this place, but, while we express our satisfaction with the manner in which Professor Salmond has worked out his results and our general agreement with his conclusions, we may also remind our readers of the significant silence of Scripture in regard to much that we would like to know. There are burning questions involved in the discussion. Professor Salmond predicates the development of teaching in the Scripture and the full right of critical study of the books of which it is composed. He discusses the doctrine of conditional immortality and combats it, as "an artificial and makeshift answer to the questions of the end which is not likely to commend itself permanently to many minds." He considers the argument for restorationism much stronger though, it seems to him, without Scripture warrant. Upon the question of millenarianism his opinions are very decided in opposition, though he concedes that it was the early view of the church, and has no explanation to offer of the crucial passage in the Apocalypse except a vague suggestion that the passage may have been interpolated. Finally, and this is the keynote to most of the modern discussion on the subject, he rejects *in toto* the doctrine of an intermediate state.

With these indications of the purpose and conclusions of the book we commend it to the attention of our readers as a full and fair discussion of the most difficult subject of modern theology. [Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. \$5.00 net.]

In *St. Paul, the Traveller and the Roman Citizen*, by W. M. Ramsay, professor of humanity at Aberdeen, we have the handsome volume of the Morgan Lectures delivered at Auburn Seminary in 1894, together with the Mansfield College (Oxford) Lectures of 1895. Other lectures delivered during the author's American tour, at Harvard, Johns Hopkins and Union Theological Seminary, are also worked up in this volume.

Dr. Ramsay's lectures aroused much interest and not a little criticism at the time of their delivery, but he has seen no reason to modify his opinions. Traversing familiar ground, the book is notable rather for its rearrangement and new comparative estimate of materials than for any new dis-

coveries of value, the presence of which the author expressly disclaims. The method employed is that of historical and critical examination, primarily of the Acts and incidentally of the epistles of Paul. Dr. Ramsay is not afraid of criticism. "The fire which consumes the second-rate historian," he says, "only leaves the real master brighter and stronger and more evidently supreme. The keenest criticism will do him the best service in the long run." But "the critic in his turn," he adds, "requires high qualities," and this is a consideration which we think the ordinary estimate of the critical process makes too little of. As a result of this exacting criticism he does not hesitate to place the author of Acts among the historians of the first rank. From the discussion of the material he passes to the origin of St. Paul, and follows him in his life as chronicled by Luke. The book concludes with a discussion of the earlier chapters of Acts, which Dr. Ramsay thinks much inferior to the main body of the book, because evidently made up as a compilation from inferior sources of information. There is a large map of the Pauline world in a pocket and an index of Scripture references, but the absence of a topical index is a great hindrance to the usefulness of the book and we hope it may be added in a second edition. [G. P. Putnam's Sons. \$3.00.]

## POETRY.

*The Hawthorne Tree and Other Poems* is by Nathan Haskell Dole. Some of the poems included in this volume are familiar to the readers of *The Congregationalist*, as they first saw the light in its columns. Mr. Dole's muse is literary, but she is well acquainted also with the pleasant country ways. There is no very long poem in the volume, but there is evidence of a considerable range of ambition and accomplishment. In the difficult task of writing *vers de société* the author shows a pleasant lightness of touch, his songs are musical and free, and in his more serious moods he often strikes a note of deep and suggestive thought. Perhaps we shall take him at his best if we quote a poem which he calls *A Russian Fantasy*:

O'er the yellow crocus on the lawn  
Floats a light, white butterfly.  
Breezes waft it! See, 'tis gone!  
*Dushka*, little soul, when didst thou die?

Most of the sonnets seem to us to lack the last touch of inevitableness which crowns the limitations of the form, but they are dignified and thoughtful. [Thomas Y. Crowell & Co. \$1.25.]

We question whether William Michael Rossetti has done a real service to his sister's fame in collecting and publishing *New Poems by Christina Rossetti*. There is always the doubt whether a writer's own judgment as to the work by which he is to be known ought not to be respected, but here there is more than the gathering up of verses of her best work missed from previous editions—there is an inclusion which reaches down to her confessed failures, and even to sonnets written in sport in the game called *Bouts-rimés*, where the rhymes are given and the rest of the poem is filled up by the players at a sitting. Beautiful as are many of the thoughts, and in spite of the occurrence here and there of a perfectly finished poem, we should regret to have the book fall into the hands of one who was unfamiliar with Christina Rossetti's acknowledged work, because we fear that it would bar the way to acquaintance. For those who already

know and love her, however, the book will have a real biographical value, and they will treasure the prefixed portrait, which is reproduced from a sketch by Dante Gabriel Rossetti made in the earlier days of her life, and enjoy the notes, which contain much matter of personal interest. [Macmillan & Co. \$1.75.]

There is much beauty of thought and manner in the book of *Poems* by Ernest McGaffey. They carry us far to East and West, and they lift us at least a little way out of our common everyday surroundings. If the wish of the author that his songs may be to some other man what the songs of others have been to him falls of fulfillment, it will be largely due, we fear, to the prevailing pessimism of the book. There are gleams of faith and courage, but they are hid by many clouds of doubt, and the courage is too often merely that of the stoic. Let the author read the first stanza of his own *False Chords*, and ask himself whether he cannot find in God's world some nobler and more cheerful themes of song than he has usually chosen for this book. [Dodd, Mead & Co. \$1.25.]

## EDUCATIONAL.

Miss Catharine Aiken's little book, *Methods of Mind Training*, deserves the careful attention of teachers and parents. It develops a method of work which is to the whole intellectual progress of the pupil what the preliminary sharpening of the tool is to the day's labor. By training and fixing the power of attention Miss Aiken has wonderfully stimulated the memory of her pupils, and, if we may judge by the remarkable letters at the end, secured large results with much economy of time and labor. Her methods are detailed, and selected examples for practice are appended. We commend the book to the attention of educators. [Harper & Bros. \$1.00.]

*The Religious Training of Children* is a book of talks about life and its purpose as the conditioning environment of the child's religious growth, reprinted by request from the *Metaphysical Magazine*. With many of Mrs. Diaz's conclusions we are in sympathy, but we wish she had not made it so hard for us to say so by her discursive and minatory excursions across the whole field of polemic theology.

An *Outline Study of United States History* by Harlow Godard might be described as a conspectus of the subject fitted to the Procrustean bed of the legal forty weeks of the New York school year, with added directions for study, lists of books for reference and reviews at the close of each study. A pupil who works out this plan will have a good grasp of the subject, but we fear that it will require an enthusiastic teacher, or unusual mental activity of mind in the scholar, to make the study interesting. We dislike the salmon-colored boards in which the book is bound. [C. W. Bardeen: Syracuse, N. Y. 50 cents.]

*The Reader's Shakespeare* is the first volume of an edition of the plays, "condensed, connected and emphasized for school, college, parlor and platform." We have in this volume the historical plays, and the work of excision and expurgation seems to be very well done. There will be differences of opinion as to the choice of what is to be cut out, but there is less room for debate here than there will be when it comes to the comedies. We hope those who use this book will be sure to let their pupils know that this is not the whole of

Shakespeare, but, with that caution, are disposed to commend the book for the purposes for which it has been prepared. [Funk & Wagnalls Co. \$1.50.]

Two books for the younger children come from Ginn & Co., *Little Nature Studies for Little People*, a primer and first reader from the essays of John Burroughs, and *All the Year Round*, a nature reader by Frances L. Strong. Each will help children to a knowledge of the beauty of the earth as well as to a mastery of their mother tongue. [30 and 35 cents.]

In Maynard's English Classic series the latest is *The Conquest of Mexico*, by William H. Prescott, with biography, critical opinions and notes. While prepared especially for school reading, the convenient form of the book and the brevity of the narrative will make it available for many who would not venture upon the complete work. A good portrait of Prescott is used as frontispiece. [Maynard, Merrill & Co. 36 cents.]

## MISCELLANEOUS.

*A History of Money and Prices*, by J. Schoenhof, is an interesting and important contribution to the economic discussions of the day. The writer's thesis is that prices are "not to be considered as simple units, but as the results of all the factors involved in the processes of production and distribution including the action of government in the exercise of its political prerogative," but a large part of the book is given to the support of the contention that the quantities of gold and silver in circulation have had little to do with the rise and fall of prices. This belief aroused much criticism in earlier publications by the author, and all the more because the contrary opinion is one of the commonplaces of much of the current discussion of the so-called silver question, but the author finds it justified by his historical researches. If it be true that the course of prices is nearly independent of the amount of metal money in circulation, the problems of political economy are much simplified. The book is in pleasant contrast to many treatises which treat of the same problems in being optimistic throughout. Incidentally it makes light of many popular bugaboos, including that of Japanese and Chinese competition. There is a good, but not quite comprehensive enough index. [G. P. Putnam's Sons. \$1.50.]

What may be called unconscious autobiography has an interesting example in the *Letters and Verses of Arthur Penrhyn Stanley*, which has been edited by Rowland E. Prothero, M. A. This is supplementary to the *Life of Stanley*, which has been some time before the public, and those who knew him or have an interest in the work he did and the period of English church life of which he was a part will find here material of great interest. The book begins with glimpses of his school and college life and contains many specimens of his power of graphic description in letters written in the course of foreign travel. A few letters from Jowett to Stanley are included and are among the most significant in the book. The editor has done his work well and the brief explanatory notes prefixed to the letters are real helps toward intelligent reading. Dean Stanley's verses are rather of personal and biographical than literary interest. [Charles Scribner's Sons. \$5.00.]

*Head Waters of the Mississippi*, by Capt. Willard Glazier, consists of two distinct and independent parts, each occupying

about half the space of the book. The earlier comprises brief sketches of the explorers to whom is due our first knowledge of the river, from De Vaca and De Soto to Schoolcraft, Nicollet and Lanman; the rest is made up of the journals and accounts of the two expeditions in which the author determined and verified the true source of the Mississippi in the little lake just south of Itasca, which is called by his name, together with answers to criticisms, confirmatory testimony, etc. The first part is very well written history, the second loose material for the future historian. There are maps, portraits and illustrations, but no index! [Rand, McNally & Co. \$2.50.]

A memorial volume of the late Rev. Chauncey Giles, with biography, portrait and twenty-one discourses, is *Progress in Spiritual Knowledge*, which is the title also of the first of the original papers included in the book. Mr. Giles's activity as a minister of the New Church and his other writings in exposition of the teachings of Swedenborg are well known to students of the subject. [Am. New Church Tract and Publication Society. \$1.50.]

Thomas H. Speakman's *Divisions in the Society of Friends* comes to us in a third and enlarged edition. This is a polemic book, stating the view of the divergent (or Hicksite) party, who are called "Friends" invariably throughout the volume while the regular body are called "Orthodox Friends." The book is too peppery in tone, we fear, to have much value either as a contribution to church history or as an overture toward reconciliation. [J. B. Lippincott Co. 50 cents.]

## NOTES.

— E. A. Abbey has just been elected an associate member of the Royal Academy in London.

— The publication of the Life of Cardinal Manning has raised a storm about the ears of the author.

— A new three act opera, founded on Longfellow's Spanish Student, was recently produced in Dublin. The composer and adapter were both Italians.

— The Century Company offers three prizes for designs for posters suitable for its midsummer number. If the unsuccessful designs should be of sufficient interest to warrant an exhibition, the company proposes to retain them long enough for that purpose.

— We congratulate the Prospect Union of Cambridge upon the fine appearance and high quality of its periodical, *The Cambridge Magazine*, in the first number of its new series. If it can maintain its initial high standard of interest, it will be one of the periodicals which students of modern life cannot afford to neglect.

— It is proposed that there shall be a Federal register of copyrights to relieve the librarian of Congress of work which has grown beyond his power of following it. From the literary point of view this will be one of the most important Government positions, and it should be put and kept beyond the reach of the spoils politicians.

— In an article in the March Scribner's Richard Whiting, an English newspaper writer, says of the President's famous Venezuela message: "President Cleveland has builded better than he knew with the famous message. He has compelled us on both sides of the Atlantic to revise our judgment of each other." This is true of England; we question whether it is true of America.

— The Boston Public Library has received as a gift from Col. T. W. Higginson his valuable library of books relating to the history

of women. This is the result of fifty years of collecting, and is to be kept by itself as the nucleus for a library of research upon this question. While containing many curiosities, the collection is especially rich in books which treat of the social, political and economical extension of woman's sphere.

— In the February number the *Yale Review* announces a change of scope and of editors. Leaving the field of general history to the new *American Historical Review*, it will give especial attention to the scientific and historical treatment of questions relating to the distribution of wealth and related sociological topics. Professors G. P. Fisher and G. B. Adams retire from the editorial board, and their places will be filled by Professors Blackman, Bourne and Irving Fisher, all of Yale.

— At a recent meeting of the American Authors' Guild in New York the president, Gen. James Grant Wilson, announced the formation of the Associated Authors' Publishing Company. This is to be a purely mutual organization of and for authors in close affiliation with the guild, publishing approved books at the author's expense. The writer will be entitled to all the profits of the sale less a small percentage for handling. We shall watch this experiment, new to America, with great interest, and hope that it may be of use to authors.

— The *Christian Leader* (Universalist) and the *Christian Register* (Unitarian) each print an address of Prof. George Harris of Andover Seminary on Ethical Modifications of Theology. It is in substance a chapter of a forthcoming book entitled *Moral Evolution*. This chapter includes an able and interesting account of changes which have been taking place in religious belief during the present century, since the time when the creed of Andover Seminary was formulated, which the seminary professors are obliged to sign once in every five years.

## BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.  
 THE SPIRIT IN LITERATURE AND LIFE. By J. P. Coyle, D. D. pp. 247. \$1.50.  
 VISIONS AND SERVICE. By William Lawrence. pp. 235. \$1.25.  
 BAYARD TAYLOR. By A. H. Smith. pp. 319. \$1.25.  
 JOAN OF ARC. By Francis C. Lowell. pp. 382. \$2.00.  
 Leach, Shewell & Sanborn. Boston.  
 MILTON'S PARADISE LOST. BOOKS I AND II. Edited by Albert S. Cook. pp. 201. 35 cents.  
 New Century Educational Co. Boston.  
 FAIRY TALE AND FABLE. By J. G. and T. E. Thompson. pp. 144. 35 cents.  
 Charles Scribner's Sons. New York.  
 IRMALE'S HUSBAND. By E. W. Hornung. pp. 163. 75 cents.  
 THE WENCH AND THE WHITHER OF MAN. By J. M. Tyler. pp. 312. \$1.75.  
 THE BOOK OF A HUNDRED GAMES. By Mary White. pp. 171. \$1.00.  
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 ALDEN'S LIVING TOPICS CYCLOPEDIA. Abbas to Boyesen. 50 cents.  
 T. Y. Crowell & Co. New York.  
 PROPORTIONAL REPRESENTATION. By John R. Commons. pp. 298. \$1.75.

## PAPER COVERS.

- S. Burns Weston. Philadelphia.  
 THE VENEZUELAN QUESTION. By William M. Salter. pp. 40. 10 cents.  
 THE MONROE DOCTRINE AND THE WAR SPIRIT IN THE UNITED STATES. By Felix Adler. pp. 20. 10 cents.  
 W. W. Waters. Pittsburg.  
 ADDRESSES ON THE SECOND COMING OF THE LORD. LECTURES ON THE PRINCIPAL DOCTRINES OF THE ROMAN CATHOLIC CHURCH. By Rev. Gideon Aubin. 25 cents.  
 C. H. Kerr & Co. Chicago.  
 THE EARTH NOT CREATED. By D. K. Tenney. pp. 34. 15 cents.

## MAGAZINES.

- February. LEND A HAND.—THE QUIVER.—YALE REVIEW.—FRANK LESLIE'S.—THE SHADOW.

## WHAT MEN SAY.

I know of no worse sign of the times than the prurient curiosity just now so rife about the petty details—if scandalous, so much the better—of the lives of eminent persons. I know no more ignominious occupation than those who minister to it.—W. S. Lilly.

We Episcopalians have had a good deal to say lately about Christian unity; but, if you look at us real hard, you will find out that our unity means that we want you all to believe as we do. I believe that Christian conduct is the first and ultimate ground of Christian unity.—Rev. Dr. David H. Greer.

It is one people which goes by the name of the United States of America, and long will it continue to be that if we continue to remain homogeneous. If we take into it unassimilable elements, if we make into citizens great numbers of persons who have no understanding of things which we have for a hundred years studied and wrought for and inherited to be of us, we shall then make a great mistake.—Ex-Senator George F. Edmunds.

If a man takes a stand and declines to surrender it for considerations of money, convenience or preference, he is twitted with being handicapped with Plymouth ancestry and Mayflower associations. I am proud of my New England and Puritan ancestry, and I wish there were a Plymouth Rock in every blessed State of the Union, and a whole ledge of them running from the battery to Westchester. We believe in breadth, but some of us are getting sick of a breadth that is so diffusive that it starts everywhere in general and ends nowhere in particular.—Rev. Charles H. Parkhurst, D. D.

I believe I have grown to the point where I can love a white man as much as a black man. I have grown to the point where I can love a Southern white man as much as a Northern white man. To me "a man is a man for a' that and a' that." As a race I believe that we strengthen ourselves at every point by extending this sympathy, for no race can cherish ill will and hatred toward another race without its losing in all of those elements that tend to create and perpetuate a strong and healthy manhood. I propose that no man shall drag me down by making me hate him.—Booker T. Washington.

We need general assemblies of the people in the smaller civil subdivisions, to be held regularly once or twice a year, town meetings in which two questions only shall be considered: First, are the public officers faithfully and honestly transacting the public business? Second, are the laws—not this law nor that, but all laws—enforced and obeyed? All questions of law reform should be excluded, left to parties or societies organized to promote them. The enforcement of the law, whether we opposed or aided the making of it, the strict accountability of public officers, whether we opposed or aided their election, should be the objects and the limits of these meetings. There should be no distinction of persons.—Ex-President Harrison.

There is no part of the college career of greater moment than that which teaches with right rubrics the fundamental principles of political science and of those things which go to make good citizenship. It is quite possible that we may have more chemists and other scientific men than we want, but there is always an ever-increasing demand for men who come with trained intellects to the study of the practical problems of the concrete politics of the land, where in simple manhood is all that is necessary for enfranchisement. Patriotism is not a matter of reminiscence, a matter of brass bands, of fireworks, or of Fourth of July orations. Patriotism is a matter of the present tense, indicative mood. In its composite idea and in its manifestations you will find faith in God, reverence for the right and a stern devotion to the commonweal.—President Patton of Princeton.

## STAFF CORRESPONDENCE.

## FROM THE INTERIOR.

## The Chicago Y. M. C. A.

The reports at the annual meeting, Monday night, Feb. 10, were both interesting and encouraging. The building occupied by the central department, half of which is rented out, is valued at \$1,685,000. There is an indebtedness on it of more than \$600,000, which it is hoped rentals and pledges yet to be realized will in time obliterate. West Side property, valued at \$50,000, has on it a debt of \$6,000 only. There are reading-rooms at nine different points in the city, open every day. There are gymnasiums at eight different points in the city. As in years past, the employment bureau has been of great service. The religious work has been made prominent, but much attention has been given to the educational department. Seventy-four different classes have been held every week. With an enrollment of 1,050 in these schools, there has been an attendance during the year in all the classes of 43,125. All instruction has been given in the evening to young men who have completed their day's work. As a college for the people this Y. M. C. A. is proving very successful. A dormitory for men out of work is greatly needed and perhaps will soon be obtained. The work on the West Side, though less in amount, is hardly less important than that done in the central department. The fees paid by members is not far from \$24,000 annually. The association has now completed thirty-eight years of service in the city, but is only just equipped for its duties.

## The Drainage Canal.

This great work is approaching completion. This seems almost incredible when we remember that the first shovelful of earth was removed Sept. 3, 1892, and that now there is every prospect that all contracts will be finished before the end of the present year. The invention of machinery for the removal of rock and gravel has been something extraordinary. The main channel from Robey Street to Lockport will cost not less than \$28,000,000, of which \$19,000,000 has already been paid out. It will cost about \$5,000,000 for the city to make the necessary connections with the canal. Then we shall have one of the best drainage systems in the world. If at present the city is the healthiest city of over two hundred thousand in the world, what will it be then?

## Chicago as a Shipping Port.

Last year there entered the harbors of Chicago and South Chicago, which is now as large as Duluth, 9,051 vessels of 6,284,511 tons, while there left these harbors 8,591 vessels of 6,336,672 tons. This is nearly two thousand more vessels than entered the harbor of New York, and is a suggestion of the importance of our lake commerce and the necessity of abundant protection for it.

## A Bible Manual for the Public Schools.

For nearly a score of years the Bible has been excluded from the public schools of the city. Many have seen in this fact a reason for the alarming depravity which it is sometimes thought prevails here. For many months a large number of Christian women have interested themselves in having selections made from the Scriptures by men representing the different denominations and sure to exclude all passages which might seem divisive or difficult of explanation.

The selection forms a basis for the teaching of ethics and has been made by such men as Drs. Goodwin, Barrows, Bishop Cheney, Rabbi Hirsch and the Roman Catholic W. J. Onahan. Years ago Dr. Thomas, Professor Swing and several of the liberal ministers sought to have a selection of this kind urged upon the schools, and it may be said that the present selection is the outcome of Professor Swing's suggestion and of the desire then expressed that the manual thus formed be used as a basis for the teaching of ethics.

It is doubtful if the Board of Education show the manual any favor. It is hardly probable that a vote for its use in the schools could be obtained were it submitted to the people. It is understood that the Roman Catholics will oppose it. The Jews approve it. Agnostics and professed unbelievers are bitter against it. It has all along been taken for granted that labor unions would be a unit against it, but at the meeting last Sunday they refused to go on record against the measure, it being a matter of indifference to them what the Board of Education might decide provided their pet measure of free text-books be carried. Some speakers thought it might be well to become somewhat familiar with the teachings of the Bible, and some doubted very much if many present could quote correctly from its pages.

## A Noble Organization Equipped with an Edifice.

Friday afternoon and evening the elegant building belonging to the Young Women's Christian Association on the lake front was formally opened to the public. It is seven stories high, has three hundred rooms and every modern convenience. Mrs. Leander Stone has been the leading spirit in the enterprise. She has been ably seconded by her board of trustees and by a generous public. Women alone have served on its board of trustees and are alone responsible for what has been done. They are pointing with pride to their accomplishment, and well they may. They have borrowed \$125,000 on their land, which is worth with its improvements more than \$200,000, and, paying only five per cent. interest, they see their way clear in a few years to meet all their obligations and have their property free from debt.

## Political Upheavals.

We are to have a very important municipal election this spring. Half of the members of the common council are to be chosen, and it is the hope of the best class of our citizens to secure enough good men in the council to render it possible for a mayor who, like our present mayor, is desirous of doing his best for the city to be supported in his vetoes of improper measures. It surely is time that the reign of the "boss" should cease and that honest, tax-paying people should have something to say as to the kind of men who represent them in the council. It looks as if some of the bitterness of partisan warfare might be laid aside, and that in our municipal affairs Democrats and Republicans might unite on men whom all can trust and respect. Several good men have consented to run as aldermen, and if the campaign is wisely managed something may be done to bring about a better city government.

Monday morning the Civic Federation invited the ministers of the various denominations to listen to a report of their work and to express themselves in reference to the coming political crisis. As usual this

union meeting was badly managed. The program was far from acceptable, and although Miss Jane Addams of the Hull House and Mrs. McCullough spoke admirably, the one on the benefits of friendly visiting in connection with the giving of charity and the other on the problem of social purity, and one or two men made a few good points, on the whole the meeting was not what it easily might have been. There is no doubt, however, that the coming campaign is going to be lively.

## The Congregational Club.

At the last meeting of the club, the first under the presidency of Mr. N. S. Patton, we had the good fortune of hearing an earnest and well-considered plea for the establishment of a court of arbitration for all difficulties between English-speaking nations from Dr. Reuben Thomas. His subject was England and America—their place in the civilizing forces of the world, their common language, heritage and history, their recent disagreements and the probable best solution of their difficulties. Sunday morning he preached an admirable sermon for Dr. Noble and in the evening spoke at Central Music Hall.

## Combine of the Clothing Manufacturers.

Nearly all the larger clothing establishments of the city have agreed no longer to pay the prices demanded by labor unions, or to submit to their methods of procedure. They say they do not object to unions as such, but to the tyranny which they seek to impose on those for whom they work. The manufacturers claim the right to pay men what they are worth irrespective of the decision of a labor union and to employ non-union men and as many apprentices as they please. They do not propose, they say, to continue to pay twenty dollars to a man who can earn only eighteen dollars a week nor will they buy tags to put on their clothing of the unions, or open their rooms to walking delegates. In a word, they declare it to be their purpose to manage their business as the times demand and not as the unions demand. If there be no oppression of labor and no injustice shown the strikers it is probable public sentiment will favor the manufacturers, but the least attempt to reduce wages to a starvation point, or to abridge the personal liberty of the men, will meet with prompt disapproval. We are threatened with a strike of large proportions. It is unfortunate that it comes in this terrible weather when, with the thermometer five or six degrees below zero, thousands are suffering for coal, food and even shelter. More than 1,300 persons, Wednesday night, were cared for by the police alone.

FRANKLIN.

There was some contention just after Browning's death whether he was a Christian. To those who feel it necessary to reassure themselves on this point a little book by Dr. Berdoo, just issued, entitled *Browning and the Christian Faith*, will prove valuable, for no one has higher rank as an interpreter of Browning than Dr. Berdoo, who, by the way, confesses in this book that Browning converted him from agnosticism to Christianity. Commenting on this book and Dr. Berdoo's frank recognition that Browning is the typical Nonconformist poet, just as Tennyson is the typical Anglican, *The Methodist Times* truly says: "Those who wish to know what are the characteristics of the faith held by the majority of the English people, and yet more of the English-speaking world, may be referred to John Milton in the past and to Robert Browning in the present."

## The Christ-Help in Temptation.

A Sermon by Rev. Matthew C. Julien.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2: 18.

It is true, in the most literal sense, to say that no two persons ever saw the same rainbow at the same time. Though there is only one and the same set of conditions necessary for the production of this phenomenon, and though the visible effect to each man is precisely similar, yet there are in fact as many rainbows as there are observers. The material fact is alike to them all; the difference lies simply in the points of view. And yet that divergence is so radical that it is a different set of rays which, after refraction and reflection from the drops of rain, enters the eye of each man and makes the image upon the retina. The nature of light is such that the rainbow which one man sees is different from that of his neighbor, who is viewing it from another standpoint.

I think that this familiar physical fact has its analogies in the experiences of human life. The sameness of circumstances—so far as the outward fact is concerned—does not imply that they are identical in each man's experience. Personal peculiarities, the nature of a man's previous experience, and the like, so radically modify the influence which contact with any given circumstances on earth may have upon us that they are in fact different, according as the standpoints of men differ. Now this law of the relation of men's own peculiarities to their circumstances would preclude all possibility of real sympathy between man and man had there not been special provision made in human nature itself to meet this need. Without this provision, however profoundly a man might be able to know the history of his own heart, he would not be able to appreciate the experience of his neighbor. Though there may possibly be affection, there certainly cannot be sympathy without actual knowledge—or, what is essentially the same thing, genuine fiction of knowledge—of the experiences of others. To sympathize is, for the time being, for one to take the place of another and to think his thoughts and feel his emotions. And the comfort and strength which make us prize sympathy, especially in our hours of weakness, or sorrow, or loneliness, spring from this consciousness that another is with us, not only in the mere outward and physical sense, but in the inner sense of participating with us in our own circumstances. But were it not for a special faculty of human nature, of which I shall immediately speak, there could be none of this sympathy between men, not even between those who had been in precisely similar circumstances, since the necessary difference in their points of view would actually make their experiences essentially unlike. How widely, for example, do men differ in their impressions of foreign travel, not because the facts are changed but simply because one man's point of view is so unlike that of his comrade.

And when, in the providence of life, a man is called to walk a path of trial, of sorrow or of temptation, which is afterwards trodden by another, he would be unable to give his successor full sympathy, except as they agreed in their point of view, were it not that there is in the constitution of man a faculty which enables one to lose himself in the thought of his fellow. This is one of the main and most sublime offices of the imagination—to make sympathy possible. The ethics of the imagination has hardly begun to be understood yet, it seems to me. For not only is it the means by which faith brings God near to men, but it is also the faculty by which men are brought near together in Christian love. Faith, hope and charity, alike, rely upon the imagination for bringing their several objects

to fulfillment. Now the fact that the imagination is the essential means by which sympathy is made possible does not conflict with the further fact, already stated, that there must be a greater or less measure of knowledge of another's circumstances in order to make sympathy both real and helpful. And, indeed, the extent and intensity of one's sympathy for another are modified by the amount of knowledge we possess of their experiences. I may best illustrate the thought perhaps by the example of the ancient Christian martyrs. Now, although I was never burned at the stake, I can, in a measure, appreciate what such a horrible experience must be. And this I do by giving to the imagination such knowledge of the pain from fire as I have experienced. The imagination takes the memory of the pain of the blistered finger and constructs an image of the torture of the stake. So, also, one man has lost a child. Afterwards he comes to offer his sympathy to a friend who mourns the death of a brother.

There is, of course, a wide divergence in the character of these two sorrows. Yet the first experience offers essential materials out of which the imagination (consecrated and stimulated by affection) creates a real sympathy. It is not full and complete, because the points of view are still somewhat apart; nevertheless, it is a real sympathy. The nearer the points of view coincide, of course, the more complete is the sympathy between man and man. Now, if you rightly understand and keep in mind the essential nature of true sympathy, I think that you can readily see a purpose in that sublime fact of history—the incarnation of God in Jesus the Christ—which is too often lost sight of. It is a part of our Christian faith that it was the fact of sin on earth which made this human manifestation of Deity necessary. But I think we have dwelt too exclusively on the purpose of the incarnation to deliver men from the guilt and effects of sin, when, in fact, it was also just this revelation of God which was needed to free men from the present power of sin. And I have spoken on the nature of helpful sympathy in opening this subject, not only because I think it offers us the real philosophy of the majestic fact of the Incarnation, but still more because it is in this law of human sympathy that we may find the answer to the question how Christ saves men from the power of sin on earth today.

It is the distinct declaration of Jesus himself that it was love for his earthly children, in spite of their unworthiness, which moved the infinite God to send the Christ to deliver them from the power of evil. The advent of Christ is explained by the divine purpose to supply to men, who were in bondage to sin, the strength they needed to break the accursed chain. To accomplish this purpose there was a necessity, in the very nature of things, that the Saviour should comply with the conditions of all true human sympathy. To help us he must come down to us—not merely in the outward sense of visiting the earth, but in the sense of standing on our level and seeing earthly life and the struggle with temptation from our human point of view. To give help to men he must comply with the necessary conditions of helping-giving. His compliance is his advent as the man Jesus.

The doctrine of the incarnation means vastly more than that Christ took on him the physical form of man. It means that he took upon himself, as his personal attitude, the inner experience of our human nature, and that, also, in our earthly environment of evil. From the standpoint of present human experience the whole Christian gospel is stated in these words of the text, "In that he himself hath suffered being tempted, he is able to

succor them that are tempted." The writer of the epistle to the Hebrews here clearly recognizes that law of human sympathy which makes coincidence of standpoint an essential condition of help-giving to those in moral peril. I need only remind you here that to be tempted (in the sense of knowing the pain which the effort of resisting evil involves) is an altogether different experience than to sin. Even the archetypal, the ideal, Man could be tempted, tried, by evil clothing itself in good on earth, yet he was sinless.

But this lesson, suggestive and important as it is, is not the special one which the writer of this text was at the time seeking to teach. That lesson is the message of the divine offer of help to the tempted in the struggle to break free from the power of evil on earth. The ground of that offer is not only the revelation that he who comes as Saviour is clothed with the powers of God, but also that he has complied with the conditions of finite human experiences. The assurance of his help is based on the tangible, earthly fact that "he hath suffered being tempted." He not only wore the human form, but he accepted our human nature and knew our human experiences. So far as the fact of facing temptation is concerned, his standpoint essentially coincides with ours.

Now we are not to suppose that we are justified, from this point of agreement, in the attempt to construct from it the full inner consciousness of the Christ. We cannot do such a work even for our earthly neighbor, however fully he may assist us by attempting to reveal his inmost thoughts. Such a work passes the highest human power. Yet men have often tried to do this in regard to Christ which they would not dream of doing for their fellows. The stupendous folly of attempting the complete analysis of the Christ-consciousness is too apparent, it seems to me, to need further discussion. Nevertheless, though we necessarily wait for the full and harmonious conception of the Christ until the revelation of the larger life above, we are not to withhold ourselves from making those evident and natural inferences from this statement, without which it would only be a dark saying, impractical and meaningless so far as our present needs are concerned. The word is given us for our present moral use—not for the purpose of constructing a philosophy of the nature of Christ, but for that of enabling us to meet the actual temptations of life.

It is sad to think how much of the most directly practical and helpful utterance of Scripture has been obscured in the popular mind by many of those human speculations and traditions which we call theologies and liturgies. Dogma and rite together—one in the field of thought and the other in that of visible action—have too often conspired to rob men in moral peril of the means of help which God himself has offered.

In this spirit, then, of seeking for the meaning of the text in its application to the moral experience of fighting temptation, for which it was written, let us consider what message the divine Spirit has sent to tempted men in declaring of the sinless Christ that "he hath suffered being tempted." It is a luminous word—bright not only with the revelation of the divine love, but also with hope for this world where evil seems so mighty and a life of righteousness so beset with trials and self-sacrifices. "He himself hath suffered being tempted!" Ah, then this divine One, at whose birth-hour the very sky rang with angelic song and in whose sepulcher white-robed angels sat proclaiming that he had risen triumphantly, he—the sacred One of history—saw, from my poor, human, earthly

standpoint, the attractiveness which sin can so often wear. The voice which bids me resist the temptation—whatever it may be—which seems so alluring, is not simply that of incarnate righteousness, but the voice of One who knows the fascination of the tempter to my human heart, whose own heart throbbed in acknowledgment of the beauty of that disguise which sin is often permitted to wear on earth. He knew how difficult it was for one to shut out the sight of the apparent pleasure of self-indulgence, and keep the eyes of the spirit fixed on the invisible but only real joy of moral integrity. And more than this is involved in this declaration of Christ's earthly experience which we may and ought to draw from it, without fear of wandering into the foolish mazes of a philosophical analysis of the Christ consciousness. We are to remember that "he who was tempted in all points like as we are, yet without sin," did not win his integrity without effort. It cost Christ personal endeavor—the exercise of the power of will—to resist and overcome temptation. O, how often have men kept their divine Helper afar off from them in their hours of direst need by an artificial reverence which made his righteousness a mysterious white cloud of innocency lifted far above all earthly experiences! There are more cold white marble statues of Christ carved in human minds than were ever set above cathedral altars, more wooden crucifixes of dead Christs resting on human hearts than were ever held in the hands of superstitious devotees. His righteousness was real; He conquered temptation, and not simply drifted beyond it as the fleecy sunlit cloud sails unharmed above the field of battle.

Nay, even more than this does this sacred word assure us: "He himself hath suffered being tempted." The effort of will required in order to resist the allurements which sin is allowed to present in the entanglement of our earthly life cost Him that same experience of pain which I—which you—feel when to do right involves self-denial. Men tell the young, "Virtue is its own reward!" While there is indeed a sense in which the words are true, the proverb in its common acceptance is the most puerile nonsense. The best that can be said for those who maintain its truth is that they are revealing the desire of their hearts to justify by present material evidences the voice of their consciences. As a matter of fact, the reward of moral fidelity in this world has too often been neglect and poverty, when it is not even the fagot and the rack. And you befool your own reason if you do not recognize that the nerves of martyr flesh respond to the touch of wrenching iron and blistering flame just as keenly as the flesh of criminals.

Hunger and cold and social ostracism are just as real an experience to the man of moral loyalty as to the time-server. You can make your modern crucifixes of gold with nails of silver, but the real one was of wood and iron. The Christ who comes to "succor them that are tempted" is "he who himself hath suffered being tempted."

And, still further, this inspired message to men in the battle of earthly life declares that the kind of help which Christ brings to us is that which grows out of his actual experience with temptation. Love wears its most omnipotent form when it has become sympathy. Until then it has force in regard to human needs only as the yearning of pity. It lacks a fulcrum of fact and so wastes its energy in sentimental grief. At best it is but the helpless mother on the beach wringing her hands in impotent agony while the child is drowning in the water beyond. But the fulcrum of sympathy is the common standpoint of actual experience. Love then becomes effective as a saving force. It meets the real need of the human soul. The power of Christ to save men from the devouring waves of temptation is applicable, because he himself is in the midst of the waters with us, battling the billows for our sake and bidding us rest on him for support, while his rescuing arms lead the

way to assured safety. It is not some incarnation of ideal spotlessness which is the Saviour of men, but the actually tempted yet triumphant Jesus of Nazareth—the Christ of God.

I have said that there was a necessity resident in the very nature of existence itself which made help-giving possible—even to God—only by compliance with those conditions which are the factors of sympathy. And all the more is it true that help-receiving has likewise its own necessary conditions. Love can be rejected. The aid of even the divine sympathy can be spurned. Nor are we left to grope in the dark for knowledge of what these conditions are without which we may lose all gain or benefit from the offer of the Christ to aid us in the struggle for freedom from the enthrallment of temptation. Jesus has himself stated those conditions again and again, not as arbitrary regulations, such as earthly monarchs prescribe as the requisite manner of receiving their benefits—as has too often been the representation—but as conditions inherent in the very nature of man. And we may sum up these necessary conditions in the phrase—the personal acceptance of him as our Saviour. One would suppose that this is so self-evident that there could be no possibility of misunderstanding. But, unfortunately, the perverse ingenuity of men in obscuring the simplicity of the gospel, under the plea of reverence and awe for the majesty of all God's acts, has created a widespread impression that to give one's self to Christ means some occult kind of experience which cannot be understood and acted upon as other human determinations are made. I frankly admit that God's acts are indeed mysterious. Yet when, with the divine hand of gravitation, he pulls the apple from the bough and places it on the ground, I do not scruple to raise it from the soil and eat it.

Physical life is a marvel of the divine activity, before which the wisest of earth bow in bewilderment and awe. Every motion I make is more God's work than mine, so majestic is this physical body with the wondrous adaptation of its organs. This mind and heart and moral nature which compose my very being are a marvel beyond all comprehension, glorious as the very image of Deity. And all these facts are themselves so engirt with the majesty of God that it is declared that "in him we live and move and have our being." So likewise is the act of giving one's self to Christ, marvelous, majestic, divine. But how have folly and superstition outdone themselves that men and women, who scruple not "to live and move and have their being in God," should hesitate to give themselves to the Christ that they may receive the benefit of the help he offers to enable them to resist temptation.

And this is the simple gospel condition with which we must comply in order to receive the divine help, even as he complied, for our sake, with the conditions necessary to the giving of this help. We come to him by accepting him as our helper. We are to come to him in just as real and human a way as we come to our fellowmen. We make him our companion, our friend, our Lord, our Saviour, by receiving his message to us, by consecrating ourselves to his service, by using the same means of acquaintanceship with him that we employ when trying to know any human being on earth whose fellowship we think worthy, by loyally obeying the method of recovery from evil which his recorded words and the experience of life teach us, and by daily habitual communion with him, so that in frequent personal, loving fellowship with him who came to save us we may grow more and more into his spirit.

But if Christ is to remain to us only a historic vision, looming up white and mysterious from the hoary past, and not a present, living personality—if he is to be to men only a poetic ideal or a projection into space of one's own higher self—we may as well frankly admit that

the promise of strength to tempted men in this very real world is an illusion. So long as men keep themselves away from the real, living Christ, their expectation of divine aid in temptation will be the vain hope of some mysterious experience by which suddenly, without personal effort, the attractiveness of temptation will vanish from their minds. Such a hope is folly. To expect it is to be the victim of idle superstition. The help of Christ is a real help, yes, a real human help, although it is also divine. As the teacher helps his pupil to acquire the power of reading or writing—guiding, explaining, inspiring—so our Saviour teaches us the lesson of victory over temptation. But more than this also. He is brother as well as teacher, and love quickens where instruction fails. And more than this also, for he has taken our own standpoint, closer than teacher or brother or any human companion. He has entered into our very spirit according as we have opened our hearts to him and made it possible. And so he becomes the life of our life. Then, in the hour of battle with temptation, when we will to choose the right, though it cost us the pain of self-denial, we will find our hearts turn to him saying, "Master, thou hast done this!"

Here is the visible assurance of the reality of our faith in him as the Saviour in the hour of moral trial, "In that he himself hath suffered being tempted, he is able to succor them that are tempted."

#### DR. ABBOTT AT ANDOVER.

In his address to the students at Andover Seminary recently, Dr. Lyman Abbott said in part: We must have a great deal to give people if we expect them to come to church. Men come to church for God, and if you cannot give them God you are a misfit in the ministry. There is a heart-hunger for God, and the minister must answer it. The power of your ministry is in your own personality. The influence of the newspaper editor may be wider, but it is not deeper, for the editor's power is not personal. The less personal the editor, the stronger the paper. An editorial may be greater than the editor, but a preacher is always greater than his sermon. You are to kindle the life of God in the souls of other men, and you cannot give them what you do not possess. The first requisite is absolute sincerity. The greatest danger to the church in America today is that people think ministers preach, not what they believe to be true, but what they believe their congregations believe they ought to believe to be true.

You are not to be teachers of theology, but preachers of religion. Theology is to teach you to preach religion. Men want life—not scientific descriptions of life, but life. Yet your preaching must be theological in that it must treat of man's duty to God. The preaching that deals wholly with man's relation to man lacks a fundamental element and cannot succeed. There never was a time when the ministry was such a power as now; never was the minister so free as today. Congregations want leaders. American people want a minister to be brave, and they are not content to find him a mere echo of their own ideas. To take the hand of God in one hand and to take the hand of humanity in the other, to bring them together, to clasp the hands, and to be unseen the while yourself—this is the splendid work of the Christian ministry.

#### THE CHURCH PRAYER MEETING.

Topic, March 1-7. Our Duty to the Public Services of the Church. Ps. 84; Heb. 10: 19-25.

What are the obligations of Christians to them? How can we gain most from them? How make them most interesting to others?

(See prayer meeting editorial.)

Children are God's apostles, sent forth day by day to preach of love and hope and peace.—J. R. Lowell.

## News from the Churches

### Meetings to Come.

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, March 2, 10 A. M. Addresses: The Ministry and Secular Affairs, by Rev. C. M. Southgate of Auburndale; and What Have Business Men to Say to Ministers? by Charles G. Reed, ex-mayor of Worcester.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**UNION BIBLE CLASS**, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

**TUSKEGEE NEGRO CONFERENCE**, Tuskegee, Ala., March 5, 6.

**INTER-SEMINARY MISSIONARY ALLIANCE**, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct., Feb. 27-March 1.

**BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION**, annual meeting, March 2, at 40 Berkeley Street, 7:30 P. M. Address by Rev. Nathan E. Wood.

**SUFFOLK BRANCH**, W. B. M., Congregational church, Hyde Park, March 3. Morning session at 9:45, afternoon at 2. Basket collation.

**CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS** at Chicago during the month of April. Special lectures by Superintendent Carroll, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the institute at the reduced price for board and room of \$5 per week should make application early of Sup't. R. A. Torrey, 50 Institute Place, Chicago, Ill.

### Benevolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2 Congregational House. Miss Ellen Caruth, Treasurer; Miss Abbie E. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**, Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY**.—(Including work of foreign and New West Commission.) Over a hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Boquet, Treasurer, 18 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 16 Congregational House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building Boston. Address applications to Rev. A. H. Quint, D. D. Congregational Library, 1 Somerset Street, Boston.

**MINISTERIAL RELIEF**.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, W. A. Ford, New Haven, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) there insert the bequest, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT**, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 7 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. A. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

The means which a new pastor in Worcester, Mass., took for finding out just how his parishioners are engaged during the week was successful in affording that information and securing a generally instructive and novel social occasion. The interest which is thus directed to the personal lives of one's associates will often reflect an equal sympathy in return.

What more encouraging sign could follow a revival than that in a Massachusetts town of

late: the new converts are said to be "at work."

That was quite an extraordinary confession lately heard from a wrongdoer by a Massachusetts pastor.

The Armenian troubles, though remote, have struck home with severe force in individual cases in our own country. Should many churches be so afflicted by the sorrows of its pastor as one in Maine, we would see more generous aid forthcoming.

An Iowa city knows what it is to be thoroughly shaken by the convicting gospel message.

A blackboard thermometer is a hint from a Rhode Island church for assistance in stimulating interest in raising a certain sum of money for a given purpose. The "benevolent temperature" will be found to have degrees and extremes quite as varied as any other.

### HOPEFUL ASPECTS IN SAN FRANCISCO.

Not gentle showers, but a downpour has been ours. We needed it. Farmers with grain already in the ground were growing alarmed, and in the dryer sections all signs were seeming to fail. But at last the clouds opened, and now hopes are brightening. With it all there have been disasters—one railroad wreck, more or less of flood, and, strange for California, lightning struck an electric plant, almost completely demolishing the building. When the clouds break and the sun appears the grain will soon give signs of promise—a prophecy, we trust, of a prosperous year. Already there is some indication of this in lines other than agricultural. Some of our mining camps give evidence of more life than for years. This is due, it is said, to the low condition of the silver interests. It being no longer profitable to search for the white metal, prospectors and others have turned their attention to gold, with the result as above indicated. Let us hope there will be a verification of a business man's remark when considering the matter of benevolence: "There is promise that 1896 will be a better year in which to get hold of money."

In celebrating its forty-third anniversary our Y. M. C. A. listened to an impressive address by Bishop Goodsell of the Methodist church. Reminiscences revealed that the building purchased in 1864 was the first owned by a Y. M. C. A. in the United States. The present modern structure, central in its location, elegant in its equipment, finished one year ago, affords every facility for effective work, the only drawback being its \$100,000 debt. Fortunately this is soon to be met, over \$70,000 being already pledged.

Though but an infant, the City Church Extension Society of San Francisco and vicinity is seeking to put on strength. At its approaching second annual meeting it is planning for something more than the mere "election of officers for the ensuing year." Rejoicing in the impetus given Market Street Church, Oakland, and the help afforded Bethlehem of this city, it is looking forward to putting Park Church in possession of suitable material equipment should such assistance be needed. As a means thereto effort is being made to more largely interest prominent laymen, and if possible prevail upon one of them to assume the duties of president. Pressed with the cares of the churches, as so many of our older men are, we are hoping to enlist some of the younger, who, already wise in counsel and prosperous in business, will with added years find one of their delightful experiences in thus advancing the interests of the kingdom.

Rev. Dr. G. H. Wells of Minneapolis was present at a recent meeting of the Monday Club. Stranger though he was to most of us, we were soon drawn near him by the charm of his address. Had we not learned by the papers or heard from his lips that he was in quest of health our suspicions of any illness would not have been aroused, so earnest his

words, so vigorous his manner and so hopeful. Particularly noticeable was this as the paper of the day had been rather pessimistic. But whatever the depression Dr. Wells's optimistic outlook bade us be of good cheer. His stay was short. On the following day he sailed for Honolulu, to go thence to Japan and around the world.

OCCIDENT.

### FURTHER RETURNS FROM CANADA.

Outside of the larger cities reported in our columns last week are many evidences of some of the best work of the year. Truro, N. S., entered upon 1896 reaping the harvest of a successful series of union special meetings, conducted by Evangelist Gale. Rev. John Wood welcomed twelve new members on the first Sunday of January and expects soon to welcome as many more. Margaree, C. B., closed a vacancy by the return of a much honored former pastor, Rev. James Shipperley, but this gain meant a loss to the churches at Hall and Maitland which has not yet been met. From the long report of Sheffield, N. B., interesting facts are gathered touching the connection of absent members, financial encouragements and missionary endeavors. Coming westward to Quebec, at Granby were reported twenty-two new members, a clean balance sheet and \$1,700 expended on a new organ. At Danville the year was saddened by loss of the pastor for many years, Rev. J. G. Sanderson, whose work has been taken up and carried on by Evangelist A. W. Main. Melbourne, too, has had a change of pastors, occasioned by the removal to the United States of Rev. W. J. Watt and the coming of Rev. Sampson Nicholls of Toronto.

Going westward to Ontario, Bowmanville is seen to have had a successful year under Rev. E. E. Braithwaite, late of St. Louis, who has been supplying the pulpit for some time. The leaving of one of the members for India gave a deep missionary coloring to the Pine Grove annual meeting. Paris reported a revenue of \$2,195 and a balance on hand of \$163. About \$400 were expended during the year on improvements. Scotland had a good meeting Jan. 22, when interesting reports were read from every department of the church. Listowel recorded nine new members and a balance of \$50, and Turnberry, a near neighbor, reports certain much needed improvements, which have added greatly to the comfort of the church. Such are some of the facts gathered from reports already declared, and in them may be seen indications of the work of the year outside of the cities.

But attention has not been wholly absorbed in the annual meetings of the churches. The Toronto District Association has just placed on record one of the best meetings ever held. Concord Avenue was the place of gathering, and the attendance and interest were all that could be desired. The union of the denominational societies was discussed in a thoughtful paper by Rev. Charles Duff, but action was deferred until the April meeting. Rev. William Johnston followed with a clear, vigorous paper on the Evils of Church Competition, which in common with the previous paper was generally discussed. The work of the London Foreign Missionary Society was told by Mr. H. O'Hara, who recommended that the churches take some practical part in the centenary of the society. The matter was left in the hands of the missionary committee of which Mr. O'Hara is chairman. At the evening meeting Prayer was the general topic of the addresses. Righteousness was set forth as the one great requirement by Rev. J. A. C. McCuaig, who spoke on the Conditions of Prevailing Prayer. Rev. Hugh Bentley followed, speaking on Prayer and Divine Healing. Rev. J. P. Gerrie spoke next on Prayer and Individuals, after whom Rev. A. Secord discussed Prayer and Revivals. The chairman, Rev. T. B. Hyde, then led in prayer and Dr. Sims closed with the benediction.

No less interesting was the meeting of the

Eastern Association of Ontario, which was held at Ottawa near the end of January. The occasion was of special interest because it meant the resuscitation of a body which has been dead for years. One of the first and most necessary duties of the association was the arranging of a schedule for the systematic visitation of all the churches within its bounds. The carrying out of it will give new life to the churches, and, as a consequence, regular meetings in time to come for mutual help and fellowship.

J. P. G.

## THEOLOGICAL SEMINARIES.

## Andover.

Rev. S. L. Gulick, the returned missionary from Japan, has taken residence in the seminary to pursue special studies in the philosophy and history of religions with a view to gaining additional preparation for his work among the Japanese.—Rev. E. C. Moore of Providence, R. I., preached in the seminary church last Sunday.—Prof. G. F. Moore lectured before the November Club last Monday afternoon on the Ancient Manuscripts of the Bible.—Mr. Georg Frée, who has for the last four years been preceptor in the seminary church and is now also a musical instructor at Harvard, is conducting an enthusiastic class in vocal music.—Professor Harris's seminar in English literature have concluded their study of the theology of Robert Browning's poetry. The subject was covered by four papers from members of the Middle Class.

## Hartford.

The February number of the *Seminary Record*, published last week, contains the inaugural address of Professor Merriam, delivered Jan. 3, on The Scholar, the Poet and the Prophet, an analysis of Faber's hymn, "Hark, hark, my soul," by Mr. E. C. Gillette of the Middle Class; an unusually large number of book reviews; and sketches of the lives of Rev. Josiah Tyler, D. D., of the Class of '48, and Rev. Francis Williams, '41, who had served the seminary as trustee for 38 years.—At the rhetorical last Wednesday afternoon there was a Scripture reading, an analysis of Dean Alford's processional, Forward, Be Our Watchword, and a review of Denison's Christ's Idea of the Supernatural.—Last Thursday evening Professor and Mrs. Stearns entertained the class in Old Testament archaeology at their home. Professor Stearns explained to the class some pictures illustrative of the life and art of the Hittites.—At the seminary prayer meeting last Friday evening Rev. N. H. Whittlesey, D. D., spoke to the students regarding the National Council's Ministerial Relief Fund.—During the district convention of the Inter-Seminary Missionary Alliance, Feb. 27-March 1, the work of the seminary will be suspended. The central thoughts of the sessions each day will be: Thursday, Preparation; Friday, Facts; Saturday, Methods; Sunday, Service.

## Yale.

The Missionary Association, at its meeting last week, listened to an earnest and suggestive address by Sec. G. H. Gutterston of the A. M. A. on Our Missionary Opportunity—Are We Equal To It?—The regular exercises of the school will be suspended during the meeting of the branch of the Inter-Seminary Missionary Alliance this week at Hartford. About fifty of the students will attend. Austin Rice of the Middle Class will address the conference on The Ideal Missionary Interest in the Seminary.—At its regular meeting last week the Leonard Bacon Club listened to an instructive and inspiring lecture on Frederick Robertson by Dr. T. T. Munger.—Last Wednesday afternoon the fortnightly address before the seminary was by Nathan Powell of the Senior Class on The Genius and Present Status of Methodism.—Prof. C. F. Kent of Brown University lectured, under the auspices of the Semitic Club, last Friday evening on Our New Conception of Hebrew History.—Mr. P. A. Johnson of the Middle Class has been engaged to supply the pulpit of Lebanon Chapel in Hamden.

## Chicago.

Rabbi Stolz of the Isaiah Temple addressed the Students' Conference last Thursday on Modern Judaism. He belongs to the Reformed party, and practically occupies the same position as the most radical school of Unitarians.—In the evening a delegation of students visited the headquarters of the Salvation Army, where an address was delivered by Professor Mackenzie.—On Saturday afternoon Mrs. Catherine Waugh McCullagh, the chairman of the committee on social purity of the Civic Federation, addressed the Inter-Seminary Economic Club at the Chicago Commons on The Relation of the Church and Ministry to Social Purity.—Great improvements have been made in the library during

the past year. The lower part of the building has been divided into five departmental rooms, which can be closed by means of sliding doors. In one of these is a valuable library on missions, endowed with \$5,500 by the late Mr. C. F. Gates. The present number of volumes in the entire library is 14,000. The latest and best methods of cataloguing are in use, and the building is open from 8 A. M. until 10 P. M. Mr. H. W. Gates is doing effective work as assistant librarian.

## CONFERENCES AND ASSOCIATIONS.

D. C.—The Washington Conference was held with the First Church Feb. 18. At an interesting meeting of the Ladies' Home Missionary Society of the First Church the address was by Miss Emerson of the A. M. A. At other sessions Rev. W. H. Ballantine read a paper on The Christian in Politics, Dr. W. A. Duncan spoke on The Work of the Sunday School Society. The coming C. E. convention was discussed by Mr. J. B. Sleman, Jr., while Mr. M. M. Shand, the district president, brought the needs of the convention before the people, followed by Dr. S. M. Newman, who spoke earnestly of the results hoped for from the convention. The sermon was by Rev. E. T. Root on God's Present Presence in the World of Christ.

## CLUBS.

Mass.—Church Relationships was the topic at the February meeting of the Newton Club. The mutual relations between Church and Church were presented by Mr. C. A. Haskell, between Member and Member by Rev. A. A. Berle, D. D., between Adults and Youth by Rev. T. P. Prudden, D. D., between Pastor and People by Rev. E. M. Noyes. Many practical suggestions were made on each division.

At the February meeting of the North Bristol Club in Taunton, Rev. C. L. Morgan read a paper on The Enlargement of the Usefulness of the Church.

N. H.—The Central New Hampshire Club held a Washington's Birthday meeting, Feb. 19, in Manchester with good attendance. The address was by Rev. I. J. Lansing of Boston on The Climax of Culture, which was so suggestive in thought and so eloquently rendered that it elicited hearty applause. Resolutions of sympathy for the persecuted Armenians and recommending arbitration, by formal treaty, between the United States and Great Britain were unanimously passed.

The Pascataqua Club met in Dover, Feb. 21. The address was by Rev. J. L. Barton on Christianity and New Japan.

R. I.—The Providence Club at its February meeting had about 140 members and guests present. Dr. E. L. Clark was the speaker on the theme Ethics and Religion. The names now enrolled and proposed as members of the club just fill the number suggested by the resolution of limitation.

O.—The Cleveland Club, at its February meeting, listened for an hour and a quarter with unflagging attention to an address by Prof. H. C. King of Oberlin upon The Spiritual Life—the Manly Life. It was a rare address in which profound truths were presented in simple language but with great force. It was agreed that the club had never held a meeting which was intellectually and spiritually more stimulating and helpful.

ILL.—At the last meeting of the Chicago Club, on ladies' night, Dr. Reuben Thomas spoke on The Relations between England and America.

## NEW ENGLAND.

## Massachusetts.

CAMBRIDGE.—At Shepard Memorial Church last Sunday evening a union rally was held in favor of stricter Sabbath observance, under the auspices of the Sabbath Protective League. The speakers were Dr. McKenzie, Dean Hooges, Dr. Plumb, Mayor Bancroft and Rev. Messrs. Cruthers and Kneeland.

SOMERVILLE.—The social gathering of Congregationalists at the Winter Hill meeting house last week Wednesday represented six churches and was held under the auspices of the Congregational Union of this city. About 200 persons were present in spite of a severe storm. Refreshments were served, and orchestral music added pleasure to the evening.

HAVERHILL.—North. At the annual meeting about 300 members were present. The total membership is 510, nine having been added during the past year by letter and nine on confession. The expenses were \$8,425, the benevolences \$2,901. The pastor is giving a series of Sunday evening talks to the young people on The Fundamental Doctrines of Christianity.—Center. The annual reports show a gain of 10 in the membership, missionary collections amounting to \$528 and a Sunday school attendance averaging 230. At the Thursday evening

meeting a penny collection is taken for the poor of the church. About \$1,000 have been spent for repairs, an amount raised by the women's society, now in the sixty-seventh year of its existence.

LOWELL.—First. The difficulties between the church and society have finally reached the courts, towards which they have steadily tended for some time. The lessees of the church property having made oath to the statement that Rev. G. F. Kennigott had interfered with and prevented their enjoyment of their property rights and that his conduct threatened to lead to a breach of the peace between the factions, Judge Morton of the Supreme Court issued a temporary injunction forbidding Mr. Kennigott from any action as pastor of the church until his right so to act has been established before the court. The case comes before Judge Morton the present week. Meanwhile the church party have petitioned the legislature for the passage of a special act, constituting all properly qualified pew holders of a legal age members of the society. A hearing on this petition will be held this week Thursday.—Elliot. Some time ago two cans of ice cream were stolen during a church social and the matter was nearly forgotten, when recently the guilty party called upon the pastor, Dr. J. M. Greene, and, declaring that remorse of conscience was too great to be suffered longer, asked to have full reparation accepted.—Highland. The pastor, Rev. C. L. Merriam, is an enthusiastic believer in the Boys' Brigade and is especially successful in work along this line. He has recently organized a third brigade among the Sunday school boys, thus giving the school a whole battalion.

WORCESTER.—Summer Street recently contributed \$60 to the A. M. A. to make two of her young men life members, also \$25 to Rev. A. A. Myers for the school at Cumberland Gap. The church has expended \$1,500 the past year in much needed repairs and is now collecting funds for a new organ.—Pilgrim. The business men's social, in the form of an industrial exhibit recently given, developed into a miniature world's fair of two days' duration. Forty-six exhibits, some quite elaborate, of the trades and manufactures engaged in by men of the congregation were displayed. It gave the new pastor an opportunity to acquaint himself with the occupations of his people and also established closer relations between the church and the business interests of her people.—Union and Salem Street. Both churches voted unanimously last week to adopt the report of the joint committee on consolidation. Each clerk will furnish a list of members in regular standing and these will be enrolled as the membership. Committees were elected to call a mutual council to consummate the union and recognize the united church. The name, Union, of the older church will be adopted. All officers of the two churches will pass in their resignations to take effect when their successors shall be elected for the united church. Each church appointed committees to act jointly in securing a pastor.

MILLBURY.—First. At an adjourned meeting, Feb. 20, largely attended, it was decided to raise money for the church expenses by the usual plan of pew rents and subscriptions. It was voted to retain Rev. G. A. Putnam as pastor.

PITTSFIELD.—South. An interesting and highly successful feature of the work of this church has been the "laymen's meeting," held monthly on Sunday evenings. Large congregations have been attracted to these gatherings, under the management of the lay members of the church and at which live current questions have been discussed. Rev. I. C. Smart is pastor.—Second. This the only colored Congregational church in the county is remarkable for the fact that it has enjoyed a pastorate of over forty years with Rev. Samuel Harrison. Though at an advanced age he is zealous and tireless still.

AGAWAM.—Rev. J. D. Potter has just closed a successful eight days' meeting here. The community has been moved, the largest meeting house has been filled and business has been suspended to a large extent. Christians are revived and at work, and many men, women and children are hopefully converted. Mr. Potter preaches the good old truths of the Bible in clear, fair and persuasive words.

GREAT BARRINGTON.—The home missionary field day was a successful rally though considerably interfered with by the inclemency of the weather. The secretaries of the national and the State societies were present and kindled enthusiasm by their addresses. Rev. L. D. Biles is pastor.

SHEFFIELD.—The three years of the present pastorate of Rev. William Carr have been highly blessed, numerous accessions, new church parlors and a strengthening for the work being the report. Mr. Carr is to close his labors here in April.

**DALTON.**—A handsome 26 page pamphlet containing the annual report of this church has just been issued. Some of the items are: accessions 16, total admissions for five years 156, total benevolences for five years \$37,409, Y. P. S. C. E. 104 active members. Rev. G. W. Andrews is pastor.

**NORTH ADAMS.**—A Sunday Evening Club has been established. Besides arranging the Sunday evening services it holds weekly institutes on Tuesday evenings. Under the auspices of the club classes have been formed for the study of various subjects: history, literature, philosophy, etc. Rev. W. L. Tenney is pastor.

#### Maine.

**SOUTH PORTLAND.**—*Bethany.* A gracious work of revival has been in progress, more than 40 persons having professed conversion, at least 35 being adults, many of them heads of families. A lot has been given the church by a earnest friend and building operations will be inaugurated in the near future. The church was organized last November with 15 members and it is expected that the result of this work will nearly or quite quadruple its membership. The field is in charge of Rev. C. E. Andrews, pastor of the Free Church, Deering, who has preached nearly every evening for four weeks.

**WOODFORD.**—The Maine Missionary Society was represented by Secretary Hatch recently, and a collection of \$100 taken. Feb. 9 was interestingly observed as Christian Endeavor Day. This society was among the earliest formed and recalled the beginning of the movement.

**GREEN'S LANDING.**—Rev. S. A. Aprahamian has been quite overcome by the distressing news from his native Eastern Turkey home. His sister with her five children are in utter destitution, her husband and brothers being killed before her eyes. Two younger sisters are robbed of everything but were protected from death.

**ASHLAND.**—An effort is being made to obtain a meeting house for the newly-formed church. There is good attendance at three places where meetings are held, also at Marsardis and Garfield. The W. C. T. U. holds monthly meetings and a C. E. Society has been formed lately.

**CRANBERRY ISLES.**—About \$200 more is needed to complete the purchase and repairs on the meeting house so long unused. The people do all possible to raise funds and keep up the services.

Sec. E. M. Cousins has completed the collection of the statistics for 1895 and finds a net gain of three churches, five new churches having been added and two organizations dropped, making a total of 242 exclusive of the five home missionary churches which belong to the Maine conferences. The additions to membership have been 558 on confession, a total of 1,422; removals by death were 390, by letter 306, by discipline or revision 307, total 1,063, leaving a net gain of 359, which is reduced to an actual gain of 314. Owing to extensive revision of rolls, there has been no gain in Maine churches for the previous four years, and it is encouraging to find after quite large revision this year that the tide has turned so decidedly. The benevolences amount to \$71,436, considerably less than the unusual figures of last year but about the average of recent years. The Sunday schools show a slight falling off from the marked gain of 1,500 last year. The C. E. Societies report 186 in number with 9,737 in members, a gain of eight societies and about 1,500 members, the latter partly accounted for by the total of junior members being definitely called for by the question of this year's reports.

#### New Hampshire.

**NASHUA.**—On Thursday the ministers responded to the call for a convention at Concord in the interests of temperance. It was an enthusiastic meeting, and it is earnestly hoped much good will come from the united efforts of the 150 ministers present and their people in sustaining the laws of our State. —*First.* Last Sunday evening the pastor, Dr. Cyrus Richardson, preached to a large and interested congregation on The Home and the State, under the auspices of the W. C. T. U. The pastor's class in good citizenship is growing in interest. —*Pilgrim.* At a full meeting of the church and society, Feb. 10, it was voted to raise the pastor's salary \$500, beginning with the current year. The last missionary concert was of more than usual interest, the subject being Turkey. Excellent papers were read by different individuals. The pastor, Dr. R. A. Beard, closed the meeting with a stirring address. His class of young men in the study of the life of Christ increases in numbers and in interest.

**GILSUM.**—The King's Daughters, organized in 1893 in memory of Mrs. Adams, widow of a former pastor, has held a prayer meeting once in two weeks before the Sunday evening service. Efficient help was given by them in a recent renovation

of the vestry, and financial aid has been furnished from the treasury for the current needs of the church.

**CONCORD.**—*South.* A renewed movement has been inaugurated for the building of a much needed chapel, including parlors and kitchen arrangements and conveniences adequate for the work of the society. Several thousand dollars have already been pledged and the prospect is favorable. The pastor's salary has also been raised.

At the present time there are over 20 vacant pastorates in the State. Most of them are home missionary churches, but offer hopeful fields to consecrated workers.

#### Vermont.

**ESSEX CENTER.**—The church has received much profit from four weeks' gospel meetings, in which the other churches have co-operated. Of the students in Essex Classical Institute all but eight have now expressed a desire to live for Christ, including 11 of the 12 Seniors. The interest is universal and the meetings will be resumed at a later date under the direction of the same evangelist, Mr. Hollis Jordan of Rochester, N. H. He began meetings at Westford, Feb. 20. Rev. L. B. Tenney is pastor here.

**NEWFARE.**—Following the Week of Prayer, special services were held for three weeks. There was preaching nearly every evening alternately by the pastor, Rev. S. Norton, and his wife, Rev. Mary E. Norton. Christians have been greatly blessed and several of the unconverted have confessed Christ.

**HARDWICK.**—The new edifice was opened last week Sunday for services. The floor is inclined, the seats arranged in a circular form and the windows are of stained glass.

#### Rhode Island.

**PROVIDENCE.**—*Pilgrim.* The Sunday school is collecting money for one share in the General Howard Honor Roll by the steady giving of one cent a week-day by each member until March 29. A blackboard thermometer notes the weekly rise of the benevolent temperature toward the \$100 mark. The Ladies' Social Circle has been busy for several weeks earning a dollar each, and more, if possible, for the treasury. At the "labor experience" social, earnings to the amount of \$108 were brought in and more is yet to be reported. Two women made and sold over 200 pounds of peanut candy, thus raising over \$27.

#### Connecticut.

**NEW HAVEN.**—The committee in charge of the recent revival has decided to continue indefinitely the mass meetings which have been held on Sunday afternoons. The Grand Opera House will be used, and the local pastors will preach in turn. —At the preachers' meeting held last week Rev. W. J. Mutch was elected president for the ensuing term. —On Tuesday of last week the New Haven Branch of the McAll Missionary Association was addressed by Dr. L. S. Chamberlain. —The C. E. Union of the city has started an evangelistic campaign as a permanent part of its work. Meetings are to be held with weak societies with missions, among railroad men and in any other places where such services are desired and would be helpful. A union of Junior Societies has also been started in the city. —*Howard Ave.* In order to encourage benevolent offerings in the Sunday school the amount of the collections after the classes have contributed to the school a sum equal to one dollar for each member may be given to any missionary object agreed upon. —*United.* The Men's Club service on last Sunday evening was addressed by Rev. E. G. Porter of Boston on The Armenians and Their Oppressors.

**DANIELSON.**—A quiet work has been progressing since Jan. 1. Services have been continued for over five weeks. The resident pastors and churches have co-operated and during the final two weeks the help of two evangelists, Rev. W. C. Stevenson and his singer, Mr. J. R. Bell, was secured. They proved themselves sincere, manly and earnest. Christians have awakened to responsibility, and, not satisfied with their own work, nearly a score of persons have given their names to the pastor, Rev. H. S. Brown, as desiring to study the Bible together. Steps have been taken looking to the organization of a Y. M. C. A. The work has been to a large extent among the young people.

**THOMPSON.**—*First.* The first numbers of Vol. I. of *The Monthly Record*, just started by this church, are devoted to news items of general and local interest and good material, original and selected. The reports of last year appear, showing 10 additions, eight on confession, home expenses \$1,640 and gifts of \$844. During Rev. G. H. Cummings's pastorate of eight years there has been a contribution every year to each of the denominational benevolent societies.

#### MIDDLE STATES.

##### New York.

**NEW YORK.**—*Broadway Tabernacle* made its annual offering for home missions Feb. 16, after an address from Sec. J. B. Clark. The pastor, Dr. H. A. Stimson, preached the seventh of a series of discourses on The Acts of the Apostles. He spent Feb. 9 in Hanover, N. H., preaching before the Dartmouth students.

In response to an invitation issued to the women of the Congregational churches of this city and vicinity a good company met on Friday, Feb. 21, at the Bible House, to hold a missionary prayer meeting. Miss S. H. Ward led, and Miss Margaret Leitch spoke of the urgent need of prompt help for the missionary boards. Hereafter a meeting will be held every Friday and the home and foreign work will be equally represented.

**GARFIELD.**—Rev. I. H. B. Headley of Roslindale, Mass., a well-known and successful evangelist, has been laboring here for three weeks past with marked power. Christians have been greatly stimulated and quickened spiritually, and sinners have been almost daily converted. Mr. Headley's preaching is peculiarly searching, faithful, tender and true, and his methods of personal work are of the best.

**HOMER.**—This old church is prosperous under the pastorate of Rev. F. A. B. Storer and 44 new members have been added to the Sunday school in the last year. The prayer meetings have doubled in size. This church has joined with other churches in the town in six weeks of union services, conducted by the pastors, and a considerable addition is expected in consequence.

**JAMESTOWN.**—*First.* Rev. A. L. Smalley, the new pastor, is growing in favor with his people. His preaching and social qualities are highly appreciated after only a six weeks' acquaintance. Dr. W. A. Farnsworth of Casarea, Turkey, and D. M. B. Thom, M. D., of Mardin, Turkey, spent Feb. 9 with this church, deeply interesting their congregations in the trying experiences of the missionaries in that field.

##### New Jersey.

**PASSAIC.**—The pastor, Rev. W. I. Sweet, was recently surprised by the gift of a fine bicycle. The giving of it was made the occasion of a pleasant social evening, various literary exercises, not omitting an original poem on the gift, being included. The C. E. Society recently conducted the regular evening service, the Junior Society giving an exercise of its own.

**EAST ORANGE.**—*Trinity.* The pastor, Dr. F. W. Baldwin, has been made superintendent of the Sunday school. The church has just succeeded in raising the remaining \$2,000 of the floating debt on the new building. This makes over \$10,000 that have been raised for home expenses and beneficence during the past year.

**CHESTER.**—Rev. A. L. Shear, pastor here since 1894, has been engaged by the Industrial Institute of Springfield, Mass., as instructor and lecturer, director of the publishing department and editor of the publications of the Christian Industrial League.

##### Pennsylvania.

**PITTSBURG.**—*Puritan.* Rev. John Edwards, D. D., pastor, held its annual reunion and roll-call recently. The church engaged in union meetings in January with seven other churches, with good results. It has three C. E. Societies, one being an Intermediate Society between the Seniors and Juniors.

**EDWARDSDALE.**—*Bethesda.* Rev. D. L. Davis, pastor, celebrated its tenth anniversary, Jan. 27. A delightful social reunion occupied the evening and a "birthday gift" from every one made up a good sum for the church.

**OLIPHANT.**—The church has just held a two-days' jubilee, having removed all incumbrances, with a balance of \$150 left. Its Band of Hope, now a year old, has induced 300 persons to sign the pledge.

**BLOSSBURG.**—*Second.* Rev. J. I. Matthews, pastor, received 23 on confession last year and reports a gain of five in spite of many removals on account of the hard times.

#### THE SOUTH.

##### North Carolina.

**SOUTHERN PINES.**—This church was organized in April, 1895, with thirty-five members. Eleven others have been received since that time. The first offering for the A. B. C. F. M., Feb. 16, was \$43.

##### Florida.

**TAMPA.**—Refugees from Cuba are pouring into Key West and this city, fleeing from oppression and scenes of cruelty. Over 300 are coming here weekly. Rev. E. P. Herrick recently held a Spanish service in his church, the addresses and hymns being in Spanish and English. Forty Cuban chil-

dren sang in their native language. The service was largely attended.

#### Alabama.

**LANETTE.**—Superintendent Bassett and Missionary Stallings organized a church, Jan. 27, of 36 members in this town of 2,000 inhabitants. This is an extensive manufacturing place and closely connected with the important town of West Point, Ga. The prospects are good for a strong church. A wealthy manufacturer has promised the new enterprise large assistance in the erection of a house of worship.

#### Texas.

**PALESTINE.**—*First.* During the two years' pastorate of Rev. J. H. Dobbs, who is to be settled over the church at Sherman, 32 persons have become members, not a communion having passed without accessions, and the contributions have more than doubled.

#### THE INTERIOR.

##### Ohio.

**SOUTH LORAIN.**—A church of thirteen members has been gathered here, where Rev. J. A. Siebert, now studying in Oberlin, has supplied since last September. The neat chapel, built last summer, is crowded at church services and Sunday school, and the use of it has been generously granted to the Methodists for services at hours which do not conflict with regular services. The work is aided by the Ohio H. M. S. and is under its care, with substantial financial and personal help from members of the neighboring church in Sheffield, the oldest in the county and one of the oldest in Ohio. South Lorain is growing rapidly, and this enterprise, the first of any denomination on the ground, has been cordially welcomed by the people, many of whom have removed there from Johnstown, Pa., with the Johnson Steel Works.

**CLEVELAND.**—*Lakeview.* The cost of the improvements being made on the chapel will be about \$1,200. Rev. A. B. Cristy, in addition to his pulpit and pastoral duties, is instructor in elocution in Adelbert College. *Archwood Avenue* is aiding a Sunday school started by one of its members in her own house in a neighborhood some distance from the church. The attendance is above 40, none of whom attend Sunday school anywhere else. The work is to be aided by the City Missionary Society.

**BRECKSVILLE.**—Rev. C. W. Carroll assisted the pastor, Rev. W. C. Rogers, in special meetings for one week. At the last meeting nine persons expressed a hope of conversion. The pastor's class preparing for membership now numbers 13 and there are more to join it. The church is in an excellent spiritual condition.

**SPRINGFIELD.**—*First.* A council held at St. Paul, Minn., Feb. 14, decided unanimously to release Rev. E. A. Steiner from his pastoral connection with the Pacific Church. He accepts the call of this church, to commence his labors here early in April.

**FINLAY.**—Rev. L. G. Herbert, the pastor, has conducted a series of special meetings this month, which greatly quickened and united the church and resulted in 20 or more conversions.

**GARRETTSVILLE.**—Rev. A. T. Reed aided Rev. G. R. Berry in special meetings for two weeks in February. Congregations were large and attentive. Church members were greatly edified and there were a few conversions.

**PALMYRA.**—The pastor, Rev. Benjamin Harris, has been aided in special meetings by neighboring pastors and the whole community has been deeply moved. There were 40 conversions including some opponents of Christianity.

**UNIONVILLE.**—The church parts with Rev. W. H. Morton regretfully. In his three years' pastorate 47 members have been added and the congregations are more than doubled.

**WAKEMAN.**—In Rev. C. A. Gleason's three years' pastorate, just closed, over 45 persons were received to membership, the Sunday school was more prosperous than ever and all departments of the church were brought into excellent condition.

#### Illinois.

**AMBOY.**—*First.* In December union gospel meetings were held in the rink, Methodists, Baptists and Congregationalists uniting. An unusual interest was developed. Nearly 600 persons attended the meetings every night. There was no evangelist, but William Smith of the Salvation Army assisted. Over 150 persons professed conversion. At the close of the meetings 39 united with this church, and more than that number with each of the other churches. Rev. C. F. Van Auker and a singer, Mr. J. R. Bunk, began meetings with this church, Feb. 2, with excellent results. Twenty-seven persons became members recently, making 66 since Jan. 1, and others are to come. The past year has been prosperous. The church build-

ing has been painted, a new furnace put in and some indebtedness paid. The weekly offering plan in the place of pew rentals has been used to advantage. Rev. W. J. Warner is pastor.

#### Indiana.

**ANDERSON.**—*Hope.* Rev. A. H. Ball, D. D., pastor, has just closed a campaign of Bible study under the leadership of Rev. J. B. Koehne. The new evangelism which he represents is the full recognition of modern processes, while underneath is the elemental power of the heart process. From his opening lecture interest and attendance steadily increased and finally people were turned away. The attendance of professional and business men was large.

**TERRE HAUTE.**—*Second* is having excellent congregations, larger than ever before. The pastor, Rev. W. F. Harding, is delivering evening lectures on the Evidences of Christianity. Money has been raised for papering and revarnishing the meeting house and a new piano is to be purchased.

**FORT WAYNE.**—*Plymouth.* The Union Missionary Society has just given \$50 to create a life membership for Rev. J. S. Ainslie, the pastor. *South* is engaged in making improvements on the house of worship. Electric lights, new carpets and a pulpit are being put in and the house will be repainted and decorated inside and out.

The State executive committee met at Indianapolis, Feb. 18, and wrestled with the difficult task of making a reduced apportionment answer the needs of a growing work. For the last three years there has been a steady call for retrenchment and it has been with great difficulty that new work could be provided for. Strenuous efforts are being made to bring about a greater degree of self-support. A number of important new enterprises claim sympathy and aid. The apportionment for the year in home missions is \$8,500. Dr. N. A. Hyde entertained the visiting members of the committee and presided over its sessions.

#### Michigan.

**KINDERHOOK.**—Rev. N. D. Lanphear has resigned his pastorate here and in East Gilead. During his period of work a fine meeting house was erected, and the membership has been increased largely in both places.

#### Wisconsin.

**EDGERTON.**—At the annual meeting of the church, Rev. H. O. Spelman, pastor, full reports from all departments were read. The church has a membership of 137, 30 persons being received during 1895, all but two on confession. The membership of the Sunday school is 153 and of the Endeavor Societies 80. The benevolence was \$151 and home expenses \$1,626. The Men's Club is vigorously at work. The women cleared \$53 at a recent fair.

#### THE WEST.

##### Iowa.

**DECORAH.**—This church is now nearly 42 years old and has had seven ministers, the longest pastorate being that of Rev. Ephraim Adams, D. D., one of the Iowa Band, who served the church from 1857-72. The first house of worship, completed in 1861, has been used for nearly thirty-five years, but has now given place to a fine structure of granite brick, the estimated value of which, with lots and furnishings, is \$18,000. The auditorium has 268 sittings; the lecture-room will easily seat 130 persons; the parlor will accommodate 100 more. At the dedicatory service 850 people were crowded into the building. The furnishings are complete, the chief item being a fine Moline organ, the gift of a Mr. Phelps of England, a former resident, who has business interests here. In the dedicatory services the pastor, Rev. D. L. Hilliard, was assisted by Dr. Adams, who was pastor when the first building was dedicated, by Secretary Douglass and Rev. C. A. Marshall. The subscriptions and contributions of the day amounted to \$3,009.

**OTTUMWA.**—*First.* The semi-centennial, just celebrated, was a veritable jubilee of reminiscence and gratulation. Rev. Dr. Salter, friend and collaborer of the first pastor, delivered a strong address full of present day thought on The Lessons of the Last Half-Century. Supt. Harmon Bross of Nebraska, the third pastor, added interest by his genial presence and hearty words. Toasts were responded to by honored members and the pastor. A new manual was placed in the hands of the people, containing the history, polity, by-laws, articles of faith, form of admission and list of members. Over 300 names are on the list, mostly resident, 91 having been added during 1895. The church enters upon its second half-century rich in history and inheritance and well equipped for its promising future.

**DUBUQUE.**—Some of the best evangelistic work ever done in this city has been going on at the Munhall meetings, which began Jan. 30. The services taxed the utmost capacity of the Y. M. C. A. auditorium, which seats nearly 1,000 persons, and

on Sunday evenings overflow meetings were held. Over 200 places of business were closed, Feb. 13, that proprietors and clerks might attend a special service—a suspension of business hitherto unknown in the history of the city. Dr. Munhall, who excels as an expositor of Scripture, came at the invitation of six of the leading churches, representing four denominations. Over 500 conversions are reported.

**RICEVILLE AND MCINTIRE.**—A special effort in McIntire produced good results. Ten members were received Feb. 9, seven on confession, and probably as many more will be admitted at the next communion. The new members are all adults and among the substantial people of the community. The Riceville church has united with the Methodists of the town in a series of meetings now in progress. Rev. L. M. Pierce is pastor.

**MANSON.**—The work is prospering under the leadership of Rev. George Marsh. The Sunday audiences fill the auditorium, including the lecture-room. During the last month there have been seven accessions to the membership, making a total of 22 persons who have united with the church during the present pastorate. The Center church, also under Mr. Marsh's charge, has had seven accessions in this time.

**AURELIA.**—A two weeks' campaign of special meetings at Aurelia, under the leadership of Evangelist Tillitt, resulted in 21 professed conversions. Of these 13 were received into membership and others will follow. Junior and senior Endeavor Societies have been organized and are prospering, and the Sunday school is increasing in attendance and interest.

**WEST BURLINGTON.**—The people are showing substantial interest in both home and foreign missions and the enthusiasm for Endeavor work is unabated. The young people gave an anniversary and temperance program, Feb. 9, to a crowded house. Temperance pledges, quietly circulated among the young people, have received over 50 signatures. Rev. C. R. Shatto is the pastor.

**BERWICK.**—As a result of special meetings, conducted by Evangelist Packard, ten members were received into fellowship Feb. 16. There seems to have been a real quickening among Christians, and a number of backsliders were reclaimed and unconverted persons gathered into the fold. Mr. Packard is now holding special meetings at Lake View.

**SALEM.**—The most successful revival season ever held in this town closed Feb. 16. The meetings were in charge of Evangelist D. M. Hartsough and his singer, Mr. C. R. Handschield, and were characterized by earnestness, depth of feeling and absence of excitement. As a result 137 persons have already been welcomed to membership.

**GRINNELL.**—Miss Ellen G. Starr of Hull House, Chicago, spoke Feb. 16 on the subject of Social Settlements and the Church. Miss Starr gave a course of lectures to the students of Iowa College on Art in Its Relation to Social Evolution.

**DES MOINES.**—*Plymouth.* During 1895 the benevolences amounted to a little over \$6,000 and the local expenditures were nearly \$6,800. Over \$150 have been raised by subscription as a special contribution for the American Board.

**HUMBOLDT.**—The new pastor, Rev. R. L. Marsh, preached, Feb. 16, on the Situation in Armenia, and the congregation contributed \$50 to the Red Cross relief fund.

#### Minnesota.

**MANTORVILLE.**—Through the labors of Evangelist Pratt the community has been deeply moved and the spiritual life largely increased, with a number of hopeful conversions. Over 50 accessions to the membership are expected and the religious outlook is more hopeful than for years. The church has become self-supporting through the able efforts of the pastor, Rev. Howard Mudie.

**VERNDALE.**—As the result of a series of meetings four persons have united with the church and 10 others have expressed the intention of doing so. Spiritual life has been strengthened, some difference of opinion removed, the Sunday school membership increased and the church is in a better state than for a long time. It is recovering from two pastorless years.

**FREEBORN.**—Rev. Wilbur Fisk, who has been on this field for 20 years, preaches at five different stations, traveling over 100 miles to make the circuit. At Byron much interest recently developed and a gift of \$40 was made to the pastor.

**APPLETON.**—The edifice has been papered, congregations are increasing and conversions are reported. Rev. E. C. Lyons preaches at three outstations, in all of which conversions have resulted. A church is in prospect at one of these points.

**LAKE CITY.**—The union meetings have closed. The attendance was large, crowding even the opera house, and the large number of conversions indicate that the religious life of the town has received a strong impetus.

**NORTH BRANCH AND SUNRISE.**—Evangelist E. E. Rogers held meetings at these points, resulting in conversions. The churches are weak financially but interest is increasing.

**MINNEAPOLIS.**—*Lyndale.* Evangelist C. N. Hunt is holding a series of meetings in the eighth ward, seven other churches of different denominations uniting.

#### Nebraska.

**OMAHA.**—*Plymouth.* The council which assembled a few weeks ago to aid this church in its financial difficulties has been informed that the necessary amount has been pledged by the congregation, and is asked to join in an appeal to the Church Building Society. This has really been a heroic achievement. Under great depression the members have sacrificed and subscribed to secure the \$2,500. The owners of the mortgage have agreed to discount all the interest and the C. C. B. S. is asked to provide \$5,000. This would clear up the entire debt and put the work upon a firm basis. Should this appeal be refused, the field and property will doubtless pass into other hands. The pastor has shown great self-denial and remains only in the hope that the C. C. B. S. will come to the rescue.

**LINCOLN.**—The board of directors of the Nebraska H. M. S. met, Feb. 18, at the Y. M. C. A. rooms to adjust the reduced apportionment for the State to the needs of the work. It was found necessary to give up all general missionary work and to sustain an evangelist during only a part of the year. The estimate for many fields is cut down, and in other cases three or four churches are yoked together. Every member of the board was present at the meeting.

**BLADEN.**—A successful series of special meetings closed Feb. 16. The pastor, Rev. W. A. Davies, did most of the preaching, but was efficiently helped one week by Rev. Samuel Williams of Riverton. Several persons professed conversion and nine united Feb. 16, all on confession, six being baptized. Mr. Davies has begun services at Upland, another point on his wide field.

**WISNER.**—Rev. John Foster had a special service Lincoln Memorial Day, Feb. 16. The G. A. R. post of the town attended in a body and the house was packed both morning and evening. Mr. Foster is making many friends among the business men of the town.

**URBANA.**—The pastor, Rev. R. S. Pierce, preached Feb. 9 at Keystone, where a church has lately been formed, and received 10 persons into membership, eight on confession. Mr. Pierce has commenced a series of meetings at Rock Falls, another of his outstations.

**BURWELL.**—Rev. H. M. Evans has held two weeks of special meetings at the Wood Schoolhouse, arousing deep and widespread interest. A Y. P. S. C. E. has been organized with 22 active members.

#### North Dakota.

**GRAND FORKS.**—This church has been nearly two years without a pastor, yet has maintained its services, being supplied by Professor Woodworth of the State university and Secretary Van Vranken of the local Y. M. C. A. The Sunday school and the C. E. Society are especially successful and the church is in a hopeful condition. When it succeeds in securing a pastor this church should go forward to aggressive work. It has an undoubted field and the long waiting without a leader has tended to draw the members together, developing latent resources and self-reliance. While divine co-operation has been marked, this church is a good example of the apostolic injunction to work out one's own salvation.

**GLEN ULLEN.**—Rev. F. C. Emerson has been exploring the religious needs of the towns along the line west of the Missouri River. He proposes the organization of a church at Hebron, which has for a long time been connected with Glen Ullen as a preaching station. He has also preached at New Salem, a German town. The interest in the Glen Ullen church is growing and the work along the line of the Northern Pacific is prospering under his direction.

**ABERCHROMBIE.**—Revival meetings are in progress, conducted by the pastor, assisted by Rev. Mr. Deale. Forty three persons have already signed cards expressing a purpose to lead the Christian life. It is hoped that this series of meetings will infuse new life into the church and that the work which has been crippled for so long will henceforth progress successfully.

**DAWSON.**—This church, where Father Thurston

has for several years been doing excellent work, "although in the dry drought" the last year, has made one of the best home missionary offerings in its history. The patience and faithfulness of the pastor have won the hearts of all and held the church together during times of depression and hardship.

**WABPETON.**—This strong and spiritually aggressive church is prospering under the lead of the pastor, Rev. G. B. Barnes. It has decided to take contributions for the six benevolent societies. A short prayer meeting is held at the close of the Sunday evening service and there is evident indication of the Spirit's presence.

**INKSTER.**—Rev. C. Y. Snell reports all the churches of the place as engaged in union meetings. The Congregational organization has established a Sunday evening service with excellent attendance.

The church at New Rockford, Rev. N. W. Hanke-meyer, pastor, is having excellent congregations, and the work is gaining strength in the town.—Superintendent Stickney is holding a series of Sunday school meetings with the churches north of Jamestown, spending a day each at Carrington, Oberon, New Rockford, Fessenden and Harvey. The workers are helped by his suggestions, and a deeper interest and improved methods result.

The home missionary work in the State has never been in a more healthy condition than now. The financial stress upon the C. H. M. S. has prevented entering many new fields so that most of the new organizations have been in places where they could be yoked with other churches without extra appropriations. The home missionary contributions have been excellent as a whole, notwithstanding the low price of grain and produce and the general financial difficulties.

#### South Dakota.

**HURON.**—The South Dakota C. H. M. S. has been in session here two days struggling to apportion the reduced missionary grant. It has been found necessary for the present to sacrifice the work of both general missionary and evangelist, commencing with the expiration of their present commissions.

Evangelists Thomson and Gamble are holding meetings at Parker.—Rev. Thomas Thompson, pastor at Winfred and Freedom, is holding special services, assisted by Rev. Micajah Doty.—The pastor at Belle Fourche has opened a free reading-room in the meeting house to be used week evenings.—The Bible Study Club at Howard, led by the pastor, uses Dr. M. C. Hazard's Outline Studies and is increasing in interest.

#### Montana.

**BILLINGS.**—At a meeting of the State home missionary committee, held here Feb. 7, to consider what shall be done in view of the diminished appropriation, it was decided to sustain all the work now in hand, if possible. The necessary reduction in salary is willingly made, not only by the missionary committee, but by all other pastors in the State so far as heard from. The excellent Sunday school here has an average attendance of 140 and is managed by a board composed of the pastor, Rev. P. B. Jackson, who is superintendent, and of the officers and teachers. This board chooses all teachers, holds monthly meetings, at which reports are made by each teacher, and attends to the needs of the school. A weekly teachers' meeting is also held.

**LAUREL.**—This new and enterprising country church is showing great interest in the meeting house which is about to be erected. The pastor, Rev. Joseph Pope, recently gave a lecture in the schoolhouse on The Function of the Church and the Public School in the Prosperity and Development of the Community. Mr. Pope also has charge of the work at Columbus, which is prospering.

**HELENA.**—The outlook is brightening since the coming of the new pastor, Rev. Carl Kelsey, who is winning many friends throughout the community. A recent series of practical sermons on social questions has been much enjoyed.

**RED LODGE.**—The Sunday school, now six years old, has been since its formation under the leadership of one superintendent, and is in excellent condition, the attendance averaging over 100.

**LIVINGSTON.**—Union meetings, led by Rev. Mr. McGregor, are in progress, and much interest is felt throughout the town. There have been a number of accessions to the various churches.

#### PACIFIC COAST.

##### California.

**FRESNO.**—After years of distressing debt, at times threatening the sale of the property and the very life of the organization, the church is rejoicing over the payment of \$3,250 to the bank. This result was

reached by self-sacrificing gifts on the part of the members, together with help from outside churches and the C. C. B. S. Much credit is due to the efficient leadership of the pastor, Rev. H. E. Banham, recently of Etta.

**ADIN.**—Rev. J. A. Jones, after a few months' work, is greatly encouraged. In a town of only 300 inhabitants the Sunday school membership has grown from 25 to 50. At a recent prayer meeting 50 persons attended and on Sunday evening 125. Bethesda Church, Utica, N. Y., has sent \$10 toward the purchase of a much needed communion set.

**WEAVERVILLE.**—Rev. H. H. Cole has organized a Temperance League, which promises to unite the temperance forces in the county for effective work. The attendance on Sunday services is large, the business men being well represented.

**SAN FRANCISCO.**—*Olivet.* Rev. J. A. Cruzan has just issued the initial number of *The Olivet Index*, an attractive monthly of excellent make-up. Mr. Cruzan was "a good printer before he became a good preacher."

#### Washington.

**SNOHOMISH.**—Special meetings have just closed, of which Mrs. L. T. Bailey had entire charge during the last week. As a result of these meetings, thirty cards were signed, and more than 40 persons have expressed the purpose to lead Christian lives.

New houses of worship are soon to be erected at Pleasant Prairie and Springdale.

#### CHRISTIAN ENDEAVOR NOTES.

Members of the Chicago Union are seeking to give employment to those out of work by setting them to clearing the paths in the suburbs, keeping them free of snow in the winter and of weeds and rubbish the rest of the year.

The subject of prayer for the World's Christian Endeavor Prayer Chain in March will be, "For pastors and preachers the world around, that they may be filled with power from on high, and that their people, young and old, may co-operate more effectively in Christian work."

The recommendation has been made by the Australasian United Society that each colonial union appoint a superintendent to have charge of the work of good citizenship, and that a banner be given at the next Australasian convention to the union reporting the best work done.

The Massachusetts State Union has issued a little pamphlet telling of the work done by a Sunday school committee of six selected to make a model committee. In the district in which they worked they started Sunday schools, canvassed to obtain new scholars, started home departments, and in many other ways illustrated what can be done by Sunday school committees.

Historical pilgrimages like those in connection with the Boston convention are to be made a feature of the Scotch national convention in Edinburgh in April. The places visited will include St. Giles's Cathedral, Greyfriars' churchyard and John Knox's house, and an open meeting will be held in the Grassmarket, where the last Scotch martyr died.

#### SUNDAY SCHOOL NOTES.

Plymouth district held its annual convention Feb. 21 at Marshfield. Rev. J. M. Dutton, N. S. Greet and J. N. Dummer, with several local workers, carried out an interesting program day and evening.

Indiana has wiped out an old debt of \$1,100. The *Awakener*, a 24-page pamphlet, is published monthly as the official organ.—In Ohio over 300 pastors agreed to preach sermons on Association Day upon the Sunday school.

Newburyport District held its third local meeting since the annual convention, Feb. 20. Previous meetings were held in Salisbury Point and at Prospect Church, Newburyport. An evening program only is arranged and two or three practical questions are considered.

Encouraging reports come from Rev. Mr. Piggott, the president, and Signor Ernesto Filippini, the secretary of the central Sunday school committee of Italy. The latter is visiting schools in many parts of the country and the committee is endeavoring to improve the monthly publication.

While International Field Superintendent Reynolds was delivering an address in the Hanover Presbyterian Church, Wilmington, Del., Mr. Joseph Pyle, president of the State Association and member of the international executive committee, who was in the audience, was stricken with paralysis and died.

A Sunday school hymn-book was published in Madrid in Spanish several years ago through the liberality of some New York ladies. It was used

not only in Spain but in Central America as well. A young converted priest said lately that a sheet of paper picked up on the street contained a hymn that made him wish to learn more of the religion which it expressed. On the sheet was one of the hymns from that book.

Barnstable Central District Convention met Feb. 19 in the Baptist Church, Barnstable, which has no Sunday school. These topics were considered: How to Make the School Attractive to Young People, Aggressive Work, The Use of the Bible in the School, How to Prepare the Lesson and a symposium on The Ideal School, in which many took part. Although a stormy day a number of persons drove many miles in order to be present.

The New England delegations to the International Convention, in accordance with the revised apportionment of the executive committee, will consist of 16 each from New Hampshire, Vermont and Rhode Island, 24 each from Maine and Connecticut and 60 from Massachusetts. The nine provinces will be entitled to 139, New York 144 and Pennsylvania 128. The only other States that will outnumber the Bay State are Illinois 94, Ohio 92 and Missouri 68.

## WEEKLY REGISTER.

## Calls.

BEACH, David N., Prospect St. Ch., Cambridgeport, Mass., accepts call to Plymouth Ch., Minneapolis, Minn.  
BUELOW, Herbert L., Lane Seminary, to supply at Vine St. Ch., Cincinnati, O., for six months. Accepts.  
COLE, Thos. W., Grand Island, Neb., to Sterling, Kan. Accepts.  
COWWIN, Carl H., is released from his engagement at Fairmont, Minn., and accepts call to Geneva, Ill.  
COUCH, C. H., Oberlin Seminary, to be acting pastor at Amherst, O., until his graduation. Accepts.  
CROWMILLER, Bruce W. (Pres.), to supply for a year at S. Egmont, Mass., beginning April 1.  
DEXTER, Frank N., Clinton, Wis., to be district missionary of the Wisconsin H. M. S. Accepts.  
GAYLORD, Franklin, New York, to Trinity Ch., Tremont, of the same city. Accepts.  
GOODRICH, Lincoln B., Bound Brook, N. J., to Union Ch., Marlboro, Mass. Accepts, to begin work March 15.  
GRISBROOK, Edward O., Worcester, Vt., accepts call to Plainfield.  
HERRICK, Henry M., Charles City, Io., to Carpentersville, Ill. Accepts.  
HOLDEN, Fred, A. Glastonbury, Ct., declines call to Willington and Westford.  
HUNT, Theo. O., Riverside, Cal., to First Ch., Eau Claire, Wis. Accepts, to begin April 1.  
IRELAND, Wm. F., Columbus, N. Y., to South Ave. Ch., Syracuse.  
LANGDALE, Thos. G., declines call to secretaryship of Redfield College, and remains with the church at Clark, S. D.  
LEE, Wilberforce, missionary to Africa under American Board, accepts call to Olivet Ch., Toronto, Can., and began work Feb. 16.  
MANVILLE, Addison G., Alexandria, O., to Ironton. Accepts.  
MESKE, Fred. L., accepts united call of Americans and Germans to remain at Prescott, Wis.  
MOORE, Wm. E. B., Madison, Ct., to E. Hartland. Accepts.  
PHILLIPS, Chas. H., Jamestown, N. D., to Grand Forks.  
PRITCHARD, W. S., Chicago Seminary, to Oneida, Ill. Accepts.  
SHEAR, A. Lincoln, Chester, N. J., to Industrial Institute, Springfield, Mass. Accepts.  
STAPLETON, Robt., late of Belle Plaine, Io., declines call to Valley Junction.  
VAN LUYEN, Mr. S. R., of Moody Institute, to Granada, Minn. Accepts.  
WELSH, Jno. W., Northwestern University, Evanston, Ill., to Hammond, Ind. Accepts, to begin March 1.  
WILLOUGHBY, Albert S., to Creston, Io., for another year. Accepts.  
WISWALL, Fred M., Marlboro, N. H., accepts call to Putney, Vt.

## Ordinations and Installations.

BRANAN, S. R., o. Ewell, Ala., Jan. 26.  
EVANS, Dan' l., o. Bartlett, Ill., Feb. 18. Sermon, Rev. W. A. Waterman; other parts, Rev. Messrs. J. D. Wyckoff, G. L. Smith, S. C. Davis and Prof. H. A. Fischer.  
LARSON, Anton, o. p. Scandinavian Ch., Merrill, Wis. Sermon, Rev. C. C. Campbell; other parts, Rev. Messrs. C. J. Jensen, S. V. S. Fisher, J. C. Ablett and T. G. Grassie.

## Resignations.

FISK, Perrin B., has been released by the church at St. Johnsbury Center, Vt., that he may devote his whole time to his other charge at Lyndon.  
JOHNSTON, Frank L., Leadville, Col.  
LANPHEAR, Nath' l. D., Kinderhook and East Gilead, Mich., to take effect May 1.  
WILLSON, Theo. B., First Ch., Moline, Ill., to take effect June 1.

## Dismissions.

STEINER, Edward A., Pacific Ch., St. Paul, Minn., Feb. 14.

## Churches Organized.

CLEBURNE, Kan., not Io., rec. Feb. 12. Twelve members.  
KEYSTONE, Neb.  
LANETTE, Ala., Jan. 27. Thirty-six members.  
WICKSBURG, Ala., St. John Ch., Jan. 12. Eleven members.

## Miscellaneous.

MACLEAN, George E., a graduate of Williams College and member of a Congregational church, though his service has been with the Presbyterians, has accepted the chancellorship of the State University in Nebraska, being the fourth chancellor in succession of Congregational training.  
MORSE, Charles H., and wife of Brookfield, Vt., received a visit, Feb. 13, from their parishioners of the First and Second Churches, who left with them substantial evidence of their regard.  
ROUSE, Thomas H., was tendered a reception at the town hall, Feb. 17, in recognition of his 76th birthday. Mr. Rouse has ministered to the church at Bellevue, Fla., for upwards of 10 years.  
WEEKS, David, has removed from Ashland, Pa., and can be addressed at Edwardsdale, Luzerne Co.

## ADDITIONS TO THE CHURCHES.

	Conf.	Tot.		Conf.	Tot.
ALABAMA.			NEBRASKA.		
Lanette,	—	36	Ashland,	—	3
Wicksburg, St. John,	—	11	Avoca,	—	5
CALIFORNIA.			Bladen,	—	5
Adin,	3	3	Blair,	—	3
Oakland, Market St.,	4	8	Omaha, Plymouth,	—	7
Pacific Grove, May-	—	—	Keystone,	—	8
flower,	5	8	Riverton,	—	7
San Francisco, Beth-	—	—	Verdon,	—	5
any,	4	8	NEW YORK.		
Oak Chapel,	—	13	Housesey,	—	4
Third,	—	3	Salamanca,	—	3
Stockton,	—	8	OHIO.		
Ventura,	5	5	Lodi,	—	2
Weaverville,	2	4	Pierpont,	—	3
COLORADO.			OKLAHOMA.		
Denver, Boulevard,	6	21	Alva,	—	6
Second,	11	21	Bellevue,	—	8
Longmont,	30	30	Brighton,	—	5
INDIANA.			Chandler,	—	5
Amboy,	11	14	Chockaw City,	—	15
Dunkirk,	2	7	Worison,	—	13
Fairmount,	7	7	Okarche,	—	7
Fort Wayne, Plym-	—	—	Waynoka,	—	6
outh,	15	19	PENNSYLVANIA.		
Marion,	7	7	Blossburg,	—	5
Porter,	3	5	Lenasford,	—	8
Terre Haute, Second,	6	7	Philadelphia, Central,	—	7
IOWA.			Spring Creek,	—	2
Anrella,	3	3	VERMONT.		
Burtrum,	24	24	Charleston, West,	—	15
Colfax,	—	3	Chester,	—	5
Correctionville,	—	4	Morrisville,	—	10
Des Moines, Moriah,	10	10	WISCONSIN.		
La Motte,	30	34	Bark River,	—	10
McIntire,	10	13	Gay's Mills,	—	3
Manson,	—	2	Tomah,	—	4
Monticello,	11	14	OTHER CHURCHES.		
Salmon,	60	60	De Smet, S. D.,	—	14
Tabor,	11	11	Detroit, Mich., First,	—	27
Traer,	6	6	Freewater, Ore.,	—	10
Weber,	15	15	Mountain Home, Ida.,	—	2
Wilton,	4	4	Providence, R. I., Plym-	—	5
Winthrop,	—	3	outh,	—	3
KANSAS.			Rogers, Ark.,	—	1
Cleburne,	—	12	St. Louis, Mo., First,	—	4
Great Bend,	14	14	Sandoval, Ill.,	—	40
South Bend,	12	12	Churches with less	—	6
Stafford,	—	10	than three,	—	23
MINNESOTA.			Total since Jan. 1. Conf., 1,479; Tot., 2,157.		
Fosston,	—	4			
Grand Meadow,	—	4			
Verndale,	—	4			

## OTHER CHRISTIAN WORK.

The League for Public Good in Buffalo, though young, has proved itself an efficient organization. Some weeks ago it held a meeting for the purpose of bringing the condition in Armenia before the people and to arrange special meetings which were held last week Sunday evening in the various churches. The Episcopal churches joined in a meeting at their cathedral church, the Lutherans also united their congregations, and other denominations fraternized.

We desire to call the attention of our readers to the advertisement of E. P. Gates of Minneapolis, Minn., formerly of Grand Forks, N. D., which appears in another column. He will be at Young's Hotel, Boston, Tuesday and Wednesday of next week (March 3 and 4), where he will be glad to meet any parties who have funds for investment, or who have lands or loans in the Red River Valley or other sections of North Dakota, giving such information and advice about the same as an extended residence in the West and twenty years of experience in the loaning business has placed at his disposal.



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Hood's Pills cure all Liver Ills and Sick Headache. 25 cents.

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### THE BUSINESS OUTLOOK.

Last week was broken by a national holiday, and naturally operated to reduce the volume of trade and speculative transactions at the stock exchanges. However, the business week closed with visible signs of improvement in the world of trade, and a confident tone in Wall Street. The extreme cold has checked the movement of merchandise at interior points and the Southwest.

The boot and shoe and leather trade seems to be the most busy relatively, although it is understood on good authority that the enormous sales of leather which the Leather Trust has recently made have been made not only at a loss, but at prices at which the goods could not be replaced with hides at their present value. The supply of hides in the world is comparatively rather light, and it is stated that the Leather Trust is quietly buying all the hides it can without rushing prices upon itself. The outlook is for higher prices both for hides and leather.

The woolen industry is rather flat. Reports come of several more shut-downs and profits are said to have been slight for the season. The blame is laid on the present tariff law. A fair spring business is anticipated in the wholesale clothing trade, with a better demand in May or June than at the opening.

Some of the large business centers are already reporting the progress of a satisfactory spring business in the various branches of trade and prices are denoted as firm. Favorable mention should be made of our increasing exports and decreasing imports. Should this continue for any length of time the balance of trade would soon be very largely in our favor. Our growing shipments of wheat and flour to South Africa and Australia are among the pleasing factors of the general situation.

The bank clearings for the six days ending Feb. 20 furnish indisputable evidence of the improvement along all lines of trade, the total being \$1,093,000,000, an increase of 17 per cent. over the total of the week previous and of 31 per cent. over the total for the third week of February, 1895. Railroad earnings continue to show good gains, and the general feeling in Wall Street is that security values will continue to advance through the spring and summer. London has recently been quite a large buyer of American bonds and stocks, and this foreign buying has done much to convert many, hitherto on the speculative fence, to the bull side of the stock market.

### HOME MISSIONARY FUND.

FROM A GRATEFUL FRONTIER WORKER.

—WN., Jan. —, 1896.

I wish to thank you for the pleasure and profit derived from your paper in the past year. I would like to have the opportunity of reading the many numbers for the present year. I see my label is marked "Feb. '96." I am very grateful to the dear friends who contribute to the fund to send *The Congregationalist* to home missionaries. I would gladly pay for it if I were able to do so, for it is the greatest help that I have in my work. I sincerely hope that I may be amongst the fortunate few another year, if not, I can only thank you and all who have contributed so much towards my mental and spiritual growth in the past. I am fortunate in having a wide field, plenty of work, good health and a numerous family; my income only is limited. I like *The Congregationalist* better than all other papers that I am permitted to read, and if it is stopped I do not know how I shall get along without it.

A. B. C.	\$20.00
Wm. H. Scott, Woodford, Me.	2.00
A Friend, Bethlehem, Ct.	2.00
A Friend, Medfield.	2.00
S. G. Holt, North Andover Depot.	2.00
Mrs. A. C. Burnham, Hillsboro Bridge, N. H.	3.00
Miss A. L. Whitin, Whitesville.	10.00
Richard E. Rice, New Haven, Ct.	2.00
A. A. Sweet, Newton.	2.00
A Friend, Norridgewock, Me.	2.00
Miles Spaulding, Groton.	2.00
Miss F. A. Boyd, Somerville.	2.00
Miss M. Boyd, Somerville.	2.00
John Conant, Beaufort, N. C.	2.00
H. S. Parker, Plympton.	2.00

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2628 Portland Avenue, Minneapolis, Minn.

References: Nat'l Bank of Commerce, Minneapolis, Minn.; Importers and Traders Nat'l Bank, New York City.

P. S.—I will be at Young's Hotel, Boston, Tuesday and Wednesday next, March 3 and 4.

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 21.

Mrs. Capron presided and took the Scripture lesson from Haggai, a prophet unknown except for this little book of prophecy, and whose recorded service covers a period of only three and a half months, and yet who has given a message of great power, a message which applies to the conditions which exist today and which includes a record of seven failures, seven commands and seven promises.

It was Miss Alice F. Stillson's day upon the calendar and Mrs. Capron spoke warmly of her, asking, "Where is she today? What are her perplexities and crying need?" and then recalled a rattan chair in a simple frame in her own India home, where she had often knelt when weary and perplexed and asked for the divine help which should make up for lack of the preparation which she had not had time to make for the instruction which she was to give, speaking also of the assurances which she has received since returning home of the frequent prayers of hitherto unknown friends.

Miss Kyle gave an account of an interesting revival some months ago in the Umzumbe school, which is under Miss Stillson's care, when many of the girls seemed to enter upon a new life. At last accounts thirty were candidates for church membership.

Miss Lamson gave Miss Laura C. Smith's description of the Ireland home for kraal girls; and Miss Stanwood reported Miss Melen's welcome to her old home in Zululand, where she is to take up work in Esidumbini with Miss Hance, occupied now in recalling the language which she learned in childhood, glad to find she has not forgotten the "clicks."

Mrs. J. K. Browne read a letter from Miss Seymour of Harpoot, reporting the reopening of the girls' school, saying almost pathetically, "We are comfortable," while she presented a dark picture of the misery around them, and Mr. Gates had "not a lira of relief money." Mrs. Barton read a letter from Mrs. Barnum, who spoke of Mr. Gates and Mr. Ellis "in the bread business," and longed for the bag of pieces which she had saved to give away, while Misses Seymour and Bush are giving women cloth to make up. In the midst of the trouble the women's prayer meeting is well attended, crowding the sitting room where it is held.

Miss Fay said that the old artists often portrayed a striking contrast of expression upon the same canvas, as in Raphael's Transfiguration we see the agony of the lunatic and the glory of the transfigured Christ; so the promises of God are over and above the darker places in life. Miss Stanwood spoke of the great pressure upon the American Board in the face of its debt and the effort to liquidate

it by the first of March; and Mrs. Capron, from the missionary standpoint, spoke of the "tremendous shock" which comes to a mission with the announcement that appropriations must be reduced, an announcement sent out from the very walls of the Congregational House.

All available space in the rooms was packed, and every minute of the hour was crowded, the prayer element holding its appropriate place.

An English clergyman, quoted in the *Churchman*, makes a good point with reference to parishioners who find fault and withdraw their co-operation. "It may not be tact, but it is truth, if I say to each of these aggrieved persons, From your own point of view you are going the wrong way to work. . . . The more you withdraw, the more I shall be able to have my own way." But, under the American voluntary system, no Congregational clergyman will be able to go on and say with him, "And, mind you, if everybody withdraws from everything . . . what then? I shall have little or nothing to do; and I shall get my pittance all the same." There is a point at which withdrawals by the congregation become the plainest kind of a providential hint to the preacher.

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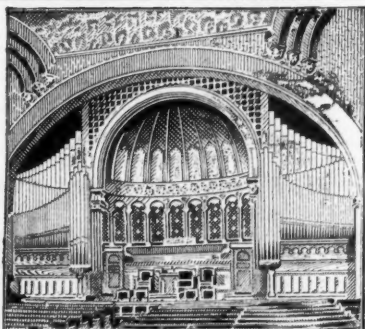
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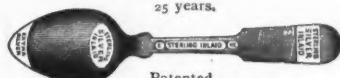
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## Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 1,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1883. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels, publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
REV. W. C. STITT, Secretary.  
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## JAPAN ONCE MORE.

At the Boston Ministers' Meeting last Monday Rev. J. L. Barton, D.D., gave an interesting address on Personal Observations and Experiences in Japan. He began by speaking of the advantageous location of Japan, there being no first-class Power on the Pacific Ocean which exercises any control over that ocean. The navy of Japan, therefore, both commercial and war, is to be the dominating power in the Pacific. Commercial, intellectual and political growth must not be confounded with Christianity. Referring to the three religions of the Japanese Dr. Barton said none is exclusively followed, as has been commonly supposed, but a Japanese is born a Shintoist, lives in his maturer life by the principles of Confucianism and is buried with Buddhist ceremonies. This mixture of beliefs made it seem a simple thing to many Japanese to embrace Christianity as a fourth religion.

In considering the life of the people Dr. Barton said that the Japanese minister of public instruction, himself not a Christian, admitted in conversation that unless something could be done to supply the lack of public integrity among the Japanese their standing among the nations of the world would be gravely endangered. Drunkenness is rife and polygamy exists in the most influential circles, while at least 37,000,000 of the people are still idol worshippers.

In regard to theology Dr. Barton said that the Japanese are as a nation fickle, and very sensitive to new ideas. Some of them criticised the missionaries for teaching only the Bible and not giving as well all the newer criticisms and doctrinal controversies, and felt that they must, therefore, cut loose from the missionaries and study for themselves. This movement is not, however, general among the churches, and instances were cited where churches had dismissed their pastors because their sermons were not evangelistic. There are great fields in Japan still untouched, and there will be no miracle worked there. The nation can become Christian only by the conversion of individuals, and this will be brought about by patient, persistent effort on the part of the churches of America.

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF \$100.

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Ivoryton, Ct., three shares.  
Cong. Church and Society, Atkinson, N. H.  
Rev. W. J. Tucker, D. D., by Cong. Church, Dartmouth College, N. H.  
Dr. Wm. T. Smith, by Cong. Church, Dartmouth College, N. H.  
T. Haskell, Windsor Locks, Ct.  
Mrs. E. P. Barbour, Ansonia, Ct.  
Mr. Berry Stowe, Lawrence, Mass.  
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L. B. of Tompkins Ave. Church, Brooklyn, N. Y.  
Ladies' Miss. Aux., Plymouth Church, Worcester, Mass.  
First Cong. Church, Turner's Falls, Mass.  
Miss C. W. Nichols, by W. H. M. U. of Minn.  
Sunday School, South Church, Hartford, Ct.  
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Home Missionary Rally, Six Churches, at Fairfield, Ct.  
Franklin St. Church, Manchester, N. H. Second share.  
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In Memory of Rev. D. B. Coe, D. D., Bloomfield, N. J.  
In Memory of "J. L. T.," Mass.  
A. P. Williams, West Freetown, Mass.  
Ladies' Union of First Church, Kansas City, Mo.  
Mrs. G. A. Harris, Chepachet, R. I.  
Miss Sophie Moen, Worcester, Mass.  
Mrs. Isabella R. Tuttle, Plymouth Church, Brooklyn, N. Y.  
Mrs. Samuel B. Duryea, Plymouth Church, Brooklyn, N. Y.  
Mrs. Wm. B. Boorum, Plymouth Church, Brooklyn, N. Y.  
Cong. Church, New Preston, Ct.  
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Mr. and Mrs. Arthur F. Whitin, Whitinville, Mass.  
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Mr. John L. Hobson, Haverhill, Mass.  
Ladies' H. M. Society, Cong. Church, Norfolk, Ct.  
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Rally of neighboring churches at Putnam, Ct.  
Mrs. H. S. Caswell, by "A Country Friend."  
Previously reported, 631; added above, 49; total pledges, 680.

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Dr. Alfred K. Hills, editor of the New York Medical Times, says: "Flour of the 'E-tire Wheat' as ground by the Franklin Mills Co., Lockport, N. Y., is the best cereal food. This flour of the Whole Wheat is the Nutrient par excellence, and should supplant the ordinary White Flour (which contains starch alone and is consequently imperfect as food) in our daily consumption. Always ask for 'Franklin Mills.' All leading Grocers sell it."

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FOR A FINE ... **FLAVOR**

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**WHITMAN'S INSTANTANEOUS CHOCOLATE.**

HOW TO Take three dessert spoonsful to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

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Mixed Varieties, per pound 40 cents.  
Half pound 25 cents.

THE ONLY NEW DOUBLE SWEET PEA, Bride of Niagara, True to name. Price—Packet 25 cents, half packet 15 cents.

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Lithographs of Double Sweet Pea, Roses, Fuchsias, Blackberries, Raspberries, New Leader Tomato, Vegetables. Filled with good things, old and new.

Full list of Flowers, Vegetables, small Fruits, etc., with description and prices. Mailed on receipt of 10c., which may be deducted from first order—really free,—or free with an order for any of the above.

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Address at once,

O. M. RICHARDSON & CO.,  
Florists and Seedsmen, CANTON, MAINE.



**Shawknit**

The Only Half-Hose

THAT FIT WELL, LOOK WELL, WEAR WELL.

They are the only half-hose that fit well, because they are the only half-hose that are SO KNITTED AS TO FIT.

They are the only half-hose that look well and wear well, because they are the only half-hose that fit well and because they are made in the

MOST ATTRACTIVE COLOR-EFFECTS and of the BEST YARNS.

Look for the trade-mark on the toe. Send for Descriptive Price-List.

SHAW STOCKING CO., Lowell, Mass.



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of dimples comes when healthy babies wake in the morning and laugh. A good share of those dimples are made by Scott's Emulsion. Half the **Scott's Emulsion** is taken by babies. It makes them happy by making them comfortable.

## Christian

### Entertainments!

No church ought to be without facilities for furnishing pure recreation. With a Stereopticon the interesting places of the world can be shown; inspiring moral and temperance stories illustrated; humor made realistic; choicest statuary and artistic gems flashed upon the screen. Do you know of anything better? We don't.

Write for free literature. Large illustrated catalogue 20 cents.

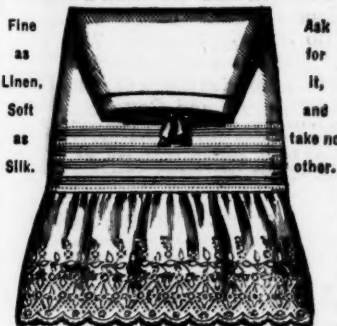
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Skirts made from this muslin are for sale by all leading retail dry-goods dealers; also the muslin in 36, 41, and 45 inch widths.

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Opposite Grace Church, - NEW YORK.  
EUROPEAN PLAN.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which incessantly draws you there as often as you turn your face toward New York."

## BIOGRAPHICAL.

E. PORTER DYER.

Mr. Dyer, who died on Feb. 9 after two weeks' illness, filled a large and influential place in Springfield public life. As managing editor of the *Union*, with which he had been connected many years, he represented conscientious and worthy newspaper work. As a member of the North Church he was considered one of its pillars, discharging faithfully many important trusts reposed in him. In outside enterprises, like the Young Men's Christian Association, the Congregational Club and missionary causes, he took a leading part. His father, Rev. E. Porter Dyer, was a well-known Congregational minister and the son graduated at Amherst College in 1861. Several years of early young manhood were spent in the South, but the main work of his life has been in journalism, where he displayed qualities that made him useful and successful in various branches of the profession. Personally he was unusually attractive and winsome.

## Marriages.

The charge for marriage notices is twenty-five cents.

SHATTUCK—RUSSELL.—In Memphis, Mich., Feb. 11, by Rev. H. R. Williams, Rev. C. S. Shattuck, late of Amite, La., and Mrs. L. G. Russell.

## Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

EMERSON.—In Methuen, Jan. 17, Susan Bailey, widow of the late Dean Emerson.

GLEASON.—In West Medford, Feb. 17, Caroline F., wife of Charles E. Gleason, and youngest daughter of the late Jonas Monroe, Bedford, Mass., aged 56 yrs.

FOAGE.—In Norfolk, Neb., Jan. 15, Rev. George G. Foage, a retired minister, aged 56 yrs.

## ELISABETH G. SARGENT.

Died at the home of her son, Rev. Clarence S. Sargent, D. D., 438 Delmar Boulevard, St. Louis, Mo., Mrs. Elisabeth G. (Spaulding) Sargent, wife of Rev. Roger M. Sargent, born in New Hampshire, March 27, 1824, deceased Jan. 30, 1896. Her useful and sweet life culminated in peace. As teacher, pastor's wife, forty-five and one-half years in New Hampshire, Massachusetts and Illinois, hospitable, helpful, faithful, loved everywhere, her remembrance is precious, fragrant flowers and ripened fruit. She endured patiently feebleness and trials; submissive and uncomplaining under consumption, grip hastened inevitable result. During the last years she was carefully cherished in the home of her only surviving child. Last words were Scriptures, hymns and praise.

## DEACON ELBRIDGE CLARK.

Deacon Elbridge Clark of Millis, Mass., died Feb. 6, after a long and faithful life. He was born Sept. 11, 1812, on the estate in Millis occupied by four previous generations. His ancestors came from England in 1640. Deacon Clark joined the Church of Christ in Millis in 1837, and was ever active in behalf of her interests. In 1853 he was chosen deacon, which office he faithfully filled till his death. For over fifty years he was a leading member of the choir. He was twice married, and at his death left a widow and four children, with a large circle of friends to mourn his loss.

## MRS. MARY WALCOTT COWDREY.

The death of Mrs. Mary Walcott (Emery) Cowdrey, wife of Arthur H. Cowdrey, M. D., of Stoneham, Mass., on Feb. 5, overwhelmed the whole community with sorrow. Not only her bereaved husband, two daughters and brother mourn her loss, but hosts of friends to whom this large-hearted Christian woman had endeared herself. Like her Saviour she lived for others, doing good wherever she was. Unselfish, generous, sympathetic, unassuming and devoutly Christian, her loss to the church and to her home is irreparable. Born at Bedford, Mass., she was the daughter of Francis W. R. and Mary Walcott Emery of Boston. Age 54 yrs. 10 mos. and 23 days. "She hath done what she could."

## OLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.50
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Atlantic Monthly.....	2.25
Scribner's Magazine.....	2.50
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" Round Table.....	1.00
St. Nicholas.....	2.50
American Kitchen Magazine.....	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

The handsome lamp to the drawing-room or library is a valuable feature in interior decoration. The costly designs of Wedgwood, Doulton and the Dresden potteries are to be seen at Jones, McDuffee & Stratton's.

CRACKED lips and rough, chapped hands are unknown to users of Pond's Extract Lip Salve.

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Beardsley's  
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A Superior "Picked up" Codfish,  
Is unequalled in quality, economy, and convenience.

Fish Balls and Fish Cream are prepared by its use in 10 to 15 minutes.

It requires no boiling or soaking, therefore creates NO ODOR.

Order a box from your grocer and try it. You see it don't cost much.

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**J. W. Beardsley's Sons,**  
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**MADAME PORTER'S**

**BALSAM**

"An ounce of prevention is worth a pound of cure."

**The LADY** you see here was always a firm believer in the common sense of that old saying. More than 60 years ago she prepared this celebrated Balsam for coughs and colds.

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Her portrait—on every bottle—has become familiar to millions of people, and it goes almost without saying, "Madame Porter's" will relieve you pleasantly and safely—perhaps guard you from serious trouble.

Druggists sell it, thus giving it their approval. The prices are but 25 and 50 cts. (two sizes). Proprietors: HALL & RUCKEL, Wholesale Druggists, New York.

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## Subscribers' Wants.

**Wanted,** a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box, 1944, Boston.

**Companion.** A middle-aged lady of experience and ability would like a position as a companion at home or to travel, or a position of trust. References given and required. Address Charles M. Bent, Esq., Treasurer of People's Savings Bank, Worcester, Mass.

**Settees** for sale very low. Twenty-four settees suitable for hall or vestry, a part reversible. Apply to D. S. Gilchrist, Franklin, N. H.

**An Organist** of exceptional ability, an experienced conductor and teacher of piano, theory and counterpoint, desires position after May 1st; could make change April 1st. Address "Composer," care *Congregationalist*, Boston, Mass.

**Wanted,** a church for two years by an active minister who wishes to reduce his income fifty per cent. It must be in the country and the salary not more than a thousand dollars. Address "Sincerely," care of *The Congregationalist*.

## BOSTON CONGREGATIONAL CLUB.

At the meeting Monday evening local municipal affairs was the general subject which the new president, Hon. A. H. Wellman, announced in brief, crisp remarks. The speakers of the evening discussed special topics before the usual large attendance. Touching local interests, Mr. E. D. Mead forecasted from his experience with the Municipal League some of the necessary steps toward A Better Boston. The present inter-racial population and governing boards of the city were compared most unfavorably with the early Puritan Boston, full of the united spirit of independence, so that even in this era of municipal reform the existing conditions, like those of many great American cities, seem almost too low for correction. But the bettering of the community was shown to depend merely on organized attention and action, on the line of the inner civic life of the city, while advance in regulating the beauty of outward appearances would also stimulate the general movement.

The thread of the first speaker was taken up directly by Rev. F. B. Allen in his address, The Moral Protection of Youth. As superintendent of the Episcopal City Mission, he had reason to believe that the home and the public schools were the places where opposition to increasing evils among the young as to be concentrated. The work of leading form societies in what they are doing and have accomplished was heard with gratification by the club.

As one who has paid special attention to the subject, Mr. L. D. Brandeis of the Suffolk bar spoke on Some Pending Problems in the Treatment of the Dependent Classes. His few numerical statements gave his hearers a definite idea of the condition of 10 per cent. of the city's population, wholly or partially dependent on others. The study of their circumstances is increasing and has resulted in the classification of these persons, all of them being considered and treated as if diseased, and each case calling for individual care. Such developments really constitute a new profession, and a further step is a proposition to divide the management of the various institutions which care for the dependent among several governing boards.

## PRESIDENT HARPER AT THE OLD SOUTH.

For the past five years Rev. G. A. Gordon, D. D., as a way of signaling the Lenten season, has provided for his Old South congregation in Boston a special series of Sunday evening discourses. Previous courses have been notable both as respects the eminence of the speakers and the quality of their work, Dr. Gordon either giving the addresses himself or summoning to his aid some of the leading thinkers and preachers of the country.

This year's course on the Old Testament and Modern Scholarship, inaugurated last Sunday, bids fair to equal in value and interest any of its predecessors, and the first lecturer, Pres. W. R. Harper, was greeted by a splendid congregation in which were many young men and women, evidently representative of Boston's large student population. It is a number of years since Dr. Harper has been heard on a Boston platform, and his many friends, made in other days, were re-enforced by the throng naturally drawn by the reputation which his administration of Chicago University has brought the distinguished scholar. He spoke with his usual force and with rather more than his customary speed, which under ordinary circumstances would hardly be considered sluggish.

It was a great task to condense into fifty minutes material relating to The Beginnings, and a vast stretch of time was covered in Dr. Harper's masterly survey. He dated the beginning of human history of which we have any knowledge at about forty centuries before Christ, when there was in the Arabian

peninsula a restless, seething mass of people. Two centuries later there began the migrations in different directions, the current in due time flowing into Palestine. The authentic history of Israel dates from Abraham, and Dr. Harper intimated his substantial acceptance of the records that relate to the patriarchs. The Hebrew religion gradually gained distinction from other branches of the Semitic faith with which in its roots it is allied. Dr. Harper showed how in the three particulars of history, literature and institutions the religion of Israel may be considered peculiarly divine.

The students of Williams College have voted to adopt the honor system of examinations, and if it is approved by the faculty the system will then become operative.

FOR BRONCHIAL and asthmatic complaints, "Brown's Bronchial Troches" have remarkable curative properties.

If you would always be healthy, keep your blood pure with Hood's Sarsaparilla, the one true blood purifier.

A POSITIVE SPECIFIC FOR COUGHS.—Thousands bless the day, and remember with grateful feelings, the first time they heard of Adamson's Botanic Cough Balsam. It does cure, and is a positive specific for coughs, bronchitis, asthma, and all throat and lung troubles. Sold by all druggists.

REST FOR THE OVERWORKED.—It is an impracticable piece of advice to give to an overworked man of business to say that he should go away for a brief rest. The better plan is to tell him to go to the warerooms of the Paine Furniture Company and buy for himself one of their latest style of office chairs, finely cushioned, which will give him quite a little refreshment from hour to hour during the day.

There is great danger in heart disease. It ends life as suddenly as the guillotine. Thousands have it who never suspect it. The victim is generally forewarned but fails to heed it. Dr. Miles' New Heart Cure will cure it.

All druggists sell it. Free book, "New and Startling Facts," at druggists or Dr. Miles Medical Co., Elkhart, Ind.

## COUGHS AND COLDS

ELY'S PINEOLA BALSAM is a sure Remedy for coughs, colds, sore throat and for asthma. It soothes, quickly abates the cough, and renders expectoration easy.

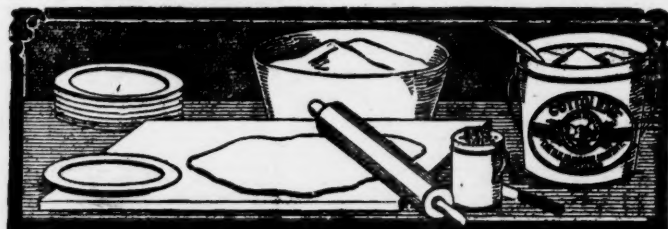


## Consumptives

will invariably derive benefit from its use. Many who suppose their cases to be consumption are only suffering from a chronic cold or deep seated cough, often aggravated by catarrh.

Both remedies are pleasant to use. Cream Balm, 50 cts. per bottle; Pineola Balsam, 25 cts. Sold by Druggists.

ELY BROTHERS, 56 Warren St., New York.



## Make a Pie

Shorten it with Cottolene instead of lard and see what a crisp crust it will have; how delicious and wholesome it will be. Pie made with Cottolene will do a dyspeptic good. Do everybody good because it is good. There is only one secret in cooking with Cottolene—use but two-thirds as much as you would naturally use of lard. Follow this rule and Cottolene will do the rest.

Genuine is sold everywhere in tins with trade-mark—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

## Allcock's Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

## DURKEE'S SPICES

THE WELL KNOWN "GAUNTLET BRAND" EXCEL IN PURITY, STRENGTH & FLAVOR.

## WHY ARE WE CONGREGATIONALISTS?

These words from Dr. Joseph Parker may well be read by any who need to have their faith in the Pilgrim polity re-enforced:

If Congregationalism were only a polity it would have no martyrs. No man can die for a polity. But the polity of Congregationalism is itself a doctrine. When polity means framework, as thus, a line drawn from point A to point B, or from point C to point D, no man would die for such poor geometry. But when the framework comes out of conviction and revelation and sound doctrine, it is for the doctrine that men may die. Hence Congregationalism is rich in imprisonments, in dungeons and in martyr flames. The fear which I have, and which many of my brother ministers must have, is this, that a man supposes he is a Congregationalist because he goes to a Congregational chapel. That is a sophism, a delusion. Why do we go to this church or that church? We must find the reality of this matter in the underlying and governing conviction. I would to heaven that some men did not go to a Congregational chapel, and I would to God that some men made no profession of Christianity. They are infidels, and they can do more harm to Christianity than all the infidels that ever lived, and if very narrow and mean and selfish men would only renounce the cross, we would feel that the kingdom of Christ was making progress on the earth. The Christian Church is often kept back by some of its own members and professors, who do not know that the church is founded upon the cross, and that the cross is not a Roman gallows but the symbol of the living God. We have as Congregationalists to testify to a distinct conception of the kingdom of Christ upon the earth. We do not say that all our people are wrong, but we do recognize the fact that there are conceptions of the kingdom of Christ which cannot be harmonized one with another. They are separate; there is an infinite distance between them. They may be right, or we may be right, but we cannot both be right.

Now, I hold that religion is a matter between a man and his Maker, and, being a matter between a man and his maker, the civil law can have absolutely nothing whatsoever to do with it. I hold that the state means law. I hold that the law has and must have at the heart of it the action of penalty, and in relation to religious conviction of any sort or kind it is out of harmony with the thought and purpose of Christ. I would therefore tolerate—if I may use so mean and so suggestive a term—all faiths that wish to live in simplicity and in modesty and in spiritual activity without interfering with the life, limb or property of men. What is our conception of the Church of Christ upon the earth? It is the conception of regenerated men, saved men, meeting together in Christian fellowship and co-operating in Christian service. Christ Jesus in the midst, always in the midst, inspiring every soul, ruling every thought, directing every policy. That is our conception of the church. Our conception of the church is not a nation, a nation baptized, a nation nominally called Christian. That may have its own important bearings and fruits, but our distinctive conception of the Church of Christ is that it is a family of Christ, the purchase of Christ, the inheritance of Christ, the very kingdom and glory of the Saviour.

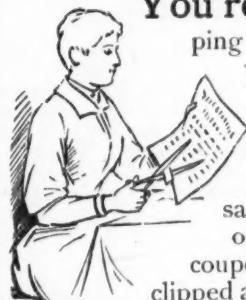
## THE DIGNITY OF MAN.

I decline to surrender my dignity in the presence of material immensity. The tides rise and fall by an eternal necessity, but the passions which ebb and flow in my heart I can check and control. The planets are bound by irreversible forces to the orbits in which they travel, but I am often conscious of perplexity as to the line in which I should move; and, instead of being irresistibly swung by a force over which I have no control, I choose for myself the rough path of duty which leads to mountain heights where I breathe the air from heaven and see its glory, or the smoother

path which descends to darkness and death. I am greater than the planets; I am greater than the sea. They are subject; I am sovereign. They submit; I rule. They are bound; I am free. My own consciousness assures me of this, and it is confirmed by the voice of God. From behind and above the forces of the material universe there reaches me a word which recognizes my unique prerogative, isolates me from all material things, imposes on me the responsibility of my moral action. The living God, who is above nature, tells me I too am above nature and that I must give account of myself to him.—Rev. R. W. Dale, D. D.

A pastor in New England who had just come to his new field found the first collection scheduled for the Home Missionary Society. He told his people that they ought to give \$100, but the collection, after the usual custom, amounted to only \$18. The pastor said little but his looks were so significant that the people made the contribution up to \$100 by private solicitation. The next collection was for the Church Building Society, to which for the last three years the people have given from \$12 to \$17 a year, but this time the offering was \$85, and the Endeavor Society took up \$25 more. Here is another illustration of the fact that the condition of our missionary treasuries depends largely on the pastors.

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Old woman!  
Will you go  
a-cleaning?"  
"Speak a little  
louder, sir,  
I'm very hard  
of hearing."



"Old woman!  
Old woman!  
Here's some  
SAPOLIO."  
Thank you  
very kindly, sir,  
It's virtues  
well I know."

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